

THE
PILGRIM'S Progress,
FROM
This World,
TO
That which is to Come.

THE THIRD PART.

Delivered under the
Similitude of a DREAM;

SHEWING

The several *Difficulties* and *Dangers* he met
with, and the many *Victories* he obtained
over the *World*, the *Flesh*, and the *Devil*.

Together with

His happy Arrival at the *Cœlestial City*, and
the *Glory* and *Joy* he found to his *Eternal*
Comfort. To which is added,

The LIFE and DEATH of
JOHN BUNYAN, AUTHOR of
The *First* and *Second Part*; [Compleating
the *Whole Progress*.]

THE TWENTY-THIRD EDITION.

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Licensed and Entered

According to Order.



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THE
P R E F A C E
TO THE
Christian Reader.

R E A D E R,

IN this Book is set forth a tedious Pilgrimage, through the many dangerous Hazards of the Wilderness of this World, to the Heavenly Canaan of eternal Rest and Peace: In which tho' under the Similitude of a Dream, is lively represented the State of our Christian Warfare, wherein fighting valiantly under the Banner of Christ, (the Great Captain of our Salvation,) we shall assuredly overcome our Spiritual Enemies, and be victorious Conquerors over those Temptations that beset frail human Nature, and would hinder us from leaving in good Time, the City of Destruction (which is this World, and its fruitless Pleasures, Cares, and Incumbrances,) to Journey towards the Heavenly Jerusalem; which is the true Center of our endless Happiness, in the Fruition of unspeakable

able and Soul-ravishing Joys, that know no Date nor Consummation,

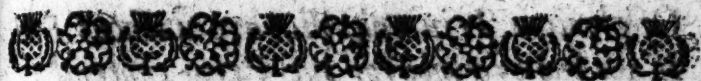
This has been in the former, as well as present Age, a Way of Writing that has been extremely taking, representing to the Mind Things that command our most serious Thoughts and Attention, and work more upon the Minds of Men, than if delivered in plainer Terms: However, to the discerning Christian, there is nothing in this that is obscure and difficult to be understood, nothing but what is grounded upon Sacred Truths, and the Mercies of God in Jesus Christ, held forth to us by his assured Word.

It is a Piece so rare and transcending what has hitherto been publish'd of this Kind, that I dare, without any further Apology, leave it to the Censure of all Mankind, who are not partial or biassed. And so, not doubting but it will render Comfort and Delight, I subscribe myself, as heretofore,

Your Soul's hearty Well-wisher, and Fellow-Labourer in the Vineyard of our Lord Jesus,

J. B.

To



To his Worthy Friend, the Author of
the *Third Part of the Pilgrim's Progress*,
upon Perusal thereof, &c.

THOU many Things are writ to please
the Age,

Amongst the rest, for this I dare engage;
Where Virtue dwells, it will Acceptance
find,

And to your Pilgrim, most that read, be
kind.

But all to please, would be a Task as hard,

As for the Winds from blowing to be barr'd.

The pious Christian in a Mirror here

May see the promis'd Land, and without
Fear

Of threaten'd Danger, bravely travel on,

Until his Journey he has safely gone,

And does arrive upon the happy Shore,

Where Joys increase and sorrow is no more.

This is a DREAM, not fabulous as of old,

In this express the Sacred Truths are told

That do to our Eternal Peace belong,

And after Mourning change unto a Song

*Of glorious Triumphs that are without End,
If we but bravely for the Prize contend.
No Pilgrimage like this can make us blest,
Since it us brings to everlasting Rest.*

*So well in every part the Scene is laid;
That it to charm the Reader may be said
With curious Fancy, and create Delight,
Which to an Imitation must invite.*

*And happy are they, that thro' stormy Seas,
And Dangers, seek Adventures like to these;
Who Sell the World for this great Pearl
of Price,*

*Which, once procur'd, will purchase Para-
dise.*

*He who in such a Bark does spread his Sails.
Need never fear at last those prosp'rous
Gales*

*That will conduct him to a Land where he,
Shall feel no Storms, but in a Calm shall be;
Where, crown'd with Glory, he shall sit
and sing*

*Eternal Praise to his Redeeming King,
Who conqu'ring Death, despoiled of his
Sting.*

So wishes your faithful Friend,

B. D.

The

These Lines are humbly Recommended
to the READER; [Written upon the
Perusal of this BOOK, &c.]

IN Reading of this BOOK, I plainly find
The Thoughts are suited to the Author's
Mind.

For he who Virtue loves, of Virtue speaks,
And the Strong Chain of Vice with Courage
breaks;

What here at First seem'd clouded, soon re-
veals

The Pilgrim's Joys, which he no more con-
ceals;

But still he tires his Patience and his Love,
To travel towards the Kingdom that's above:

Some interposing Fears have Time to reign;
But these by Faith expell'd, his Soul again
Clears up, and like the Bow that paints the
Skies,

After a Shower, (on which Mankind relies
As a sure Pledge the Deluge shall no more
Make all one Boundless Sea without a Shore)
Gives certain Hopes that Heaven's Anger's
past,

And he his Lot in a blest'd Land has cast.
You write so plainly, that the weakest Mind,
Under Similitudes, may Comfort find.

*A Guide to you, that by the Hand does lead
Those Pilgrims that the heavenly Road does
tread.*

*And tells them always where the Danger is,
How to step over, or to wisely miss
The Stumbling-blocks that Satan daily lays,
To overthrow them that mind not their
Ways :*

*So being bruiz'd against Rocks of Despair,
Or Doubt, or Fear, they know not how nor
where,*

*They faint and languish in the middle Way, }
Or back to Egypt haste without Delay, }
Preferring Darknes to the glorious Day. }
They were approaching. This Book has
my Voice.*

*And is, of all in this Kind, the most Choice ;
Peruse it well, and you will find it reach
From Earth to Heav'n, in what it well
does Teach :*

*If you'd be blest, then mind what it does }
Preach.*

L. C.

T H E



THE
PILGRIM'S Progress.

Delivered under the
Similitude of a *DREAM*.

THE THIRD PART.

AFTER the two former Dreams concerning *Christian*, and *Christiana* his Wife; with their Children and Companions Pilgrimage from the City of *Destruction*, to the *Region of Glory*, I fell asleep again, and the Visions of my Head returned upon me. I dreamed another dream, and behold, There appeared unto me a great Multitude of People, in several distinct Companies and Bands travelling from the City of *Destruction*, the Town of *Carnal Policy*, the Village of *Morality*, and from the rest of the Cities, Towns, Villages and Hamlets that belong to the Valley of *Destruction*: For so was the whole Country called that lay on this Side of the Wicket Gate, which the Man *Evangelist* shewed unto *Christian*; and so was also all that Country called, that was situa-

ted wide of the Gate on the Right hand, and on the Left extending itself along the Walls and Borders of that Region, wherein lay the Way to the Heavenly Country: This was the Name of that Country, even the Valley of *Destruction*.

Now I saw in my Dream, that all the Highway Roads and Lanes that led from the Valley of *Destruction* towards the Gate of the *Way of Life*, were full of People, who were travelling toward that Gate, and some of them walked along very vigorously, others halted and grew weary, through the Violent Heat of the Season, which made them even ready to faint;

* *Time of Per-* for it was in the * hottest Time
secution. of all the Year: and the Sun
burnt up the Herb of the Field,

and scorched the poor Travellers, so that many of them were forced to sit down and rest themselves, and in the Night-time many of them returned back again to their old Habitations; others more hardy than the rest, went on till they came to the *Slough of Despond*, where *Pliable* forsook *Christian*, and there falling into the Filth and Mire of that Place, where so dishearten'd that they returned in whole Drovers to their own Dwellings again, and very few they were, who would venture through the Slough; yet some got very dexterously over the Steps, without being in the least bemired, whilst others, through Ignorance, or Heedlessness, missing the Steps, were forced to wade through the Dirt, which was very deep, and made their Passage exceeding painful; but at length, with much ado, they weather'd the
Point.

Point, and master'd the Difficulties of that horrid Quagmire, and got safe upon dry Ground.

Among the rest of the Travellers that got over this Slough, I saw a Young Man of an amiable Countenance, walking by himself, after he had got clear of the Slough; but he was all over bedaubed with the Filth of that Place, which made him go very heavily on; for what with struggling to get thro', and what with the Apprehensions he lay under during his Passage, he was extremely weakned, and his Joints were loosened: Besides, it was the Nature of the Dirt of this Place, to cause a Trembling and Disorder in the Limbs of those that were defiled with it, and to whatsoever Part of their Body it stuck, there it would do them some Injury. Now the Young Man being all over clammed with it, he went with a very slow Pace, his Head hanging down, his Hands quivering, and his Feet tripping at the least Unevenness of Ruggedness in the Way, and a Speck or two of the Dirt being spatter'd in his Eyes, made him dim-sighted, so that he groped along like one that is blind, and sometimes stepped out of the Path.

In this Condition he was, when at length I saw in my Dream, that he sat down upon the Ground: to bemoan his sad Estate, and he wept very bitterly; and behold, a bright Cloud hover'd over his Head, which gradually descending, overshadowed him, and out of the Cloud a Hand was reached forth, which, with the Tears, that ran like Rivers from his Eyes, washed the Dirt from off his Face and his whole Body, so that in a Moment (as it were) his Sight and his Strength were restored to him.

him again, and a Voice came out of the Cloud, saying, *Son of Man, go on in the Strength of the Lord thy God.* So he was mightily comforted and refreshed after this, and began to rouse up himself, being more nimble and active, more vigorous and strong than ever he was before; and his Eyes being healed also, he clearly saw the shining Light that *Evangelist* shewed to *Christian*. Then he tript along over the Plain, and made directly up to the shining Light, by Means of which he quickly found the Wicket-gate, at which he knocked aloud, minding what was written over the Gate, viz: *Knock, and it shall be opened.*

Now I saw in my Dream, that as soon as he had knocked at the Wicket-gate, a whole Shower of Arrows shot at him from the Castle of *Babylonzub*, so that he was wounded in several Places, and extremely frightened at the Adventure; which made him knock again and again, very hard, for fear that those that shot at him should come and kill him outright before he could get in: But presently, to his great Comfort, the Gate was open'd to him, and when he that open'd the Gate saw the Arrows sticking in his Flesh, he bid him haste in, for fear of more Danger: So he stepped in, and made Obeisance to him that open'd the Gate, for he seem'd to be a Person worthy of Reverence, by his grave Countenance and composed Behaviour. So he spake to the Man, whose Name was *Goodwill*, and said, Sir, having heard of the Fame of the Heavenly Country, and being informed by several Travellers, that the Way to it was by this Gate, I being weary of living in the Valley of

Destruction,

Dejection, and earnestly desirous to see that Region of Bliss, humbly made bold to knock at this Gate, which you have been graciously pleased to open to me; for which high Favour I return you my humble and hearty Thanks: But as I stood at the Gate, after I had knocked the first Time, I was shot with these Arrows, which you see sticking in my Flesh, and I fear I am mortally wounded, for my Spirits fail me, and there is a Mist before my Eyes. And with that he fell at *Good-will's* Feet, begging him to tell him where he might find one that had Skill to probe his Wounds, and cure him, if not mortal. So *Good-will* taking Compassion on the Young Man, asked him his Name: My Name, replied the Young Man, is *Tender-conscience*, I was born and bred up in the Town of *Vain-delights*. Then *Good-will*, having register'd the Young Man's Name, wrote a Certificate and gave it to him, bidding him deliver it at the next House, which was the House of the *Interpreter*, withal shewing him the Way to it, for it was but a little Way off from the Gate: There, says he, you will find a Remedy for your Wounds, and see many glorious Things.

Then I saw in my Dream, that *Good-will* gave to *Tender-conscience* a strong Crutch made of *Lignum Vitæ*, or the *Tree of Life*, to rest himself upon, and ease his Feet as he went along, he having nothing before in his Hand, but a weak Twig of *Vain-opinions*, which he gather'd from the *Tree of Knowledge*, growing on the Banks of the Waters of *Confusion*. This weak Reed was all the Staff that *Tender-conscience* leaned upon in his Journey,

till

till such Time as *Good-will* bidding him throw it away, gave him the aforefaid Crutch, which he bid him be sure not to part with, for that it would be of singular Use to him all the Way, and especially now he was wounded; for it had a particular Virtue to stay the Bleeding of Wounds. So *Good-will* having given *Tender-conscience* ample Directions to find the Way, bid him Farewell, and left him to go forward on his Journey.

Then *Tender-conscience* began to pluck up his Spirits, being much comforted, eas'd, and supported by the Crutch which *Good-will* had given him; for no sooner was he in Possession of it, but his Wounds abated in bleeding, and by that Time it grew warm in his Hand, it sent forth a certain odoriferous Perfume, which exceedingly refreshed his Spirits; and he found himself grow stronger and stronger, by the healing Virtue of this wonderful Crutch. Thus travell'd he, till at length he arrived at the House of the *Interpreter*, where knocking at the Door, one presently open'd it, and asked his Business. *Tender-conscience* made answer, I would speak with the *Interpreter*, who I understand is the Master of the House: So he called the *Interpreter*, who came to *Tender-conscience*, and demanded what he would have.

Tender-conf. Sir, said *Tender-conscience*, I was recommended to you by one *Good-will*, who keeps yonder Wicket-Gate: For travelling from the Town where I was born (in the Valley of *Destruction*) toward the *Region of Life*, I came to the Wicket-Gate, as I was directed, and as soon as I had knock'd there, I was shot with these Arrows

that

that you see now sticking in my Flesh, and when the Gate was open'd, I made my Condition known to *Good-will*, and told him, I was afraid some of my Wounds were mortal, desiring him to acquaint me where I might find a Physician; so he directed me to you, giving me this Certificate of his Hand, bidding me deliver it to you, assuring me, that in this Place I should find a Cure for my Wounds, and see many glorious Things: He likewise gave me this strong Crutch, which you see in my Hand, which has afforded me great Comfort and Assistance, by refreshing my fainting Spirits, supporting me in the Way, and putting a Stop to the excessive Bleeding of my Wounds; but 'tis from you that I hope for the finishing Cure.

Interp. Welcome, Young Man, said the *Interpreter* (after he had read the Certificate) come in and partake of the good Things of this House; and before you go away, I hope to see you whole and sound. So he conducted him into a Parlour, and ask'd him several Questions concerning his Country, and the manner of his Life there; to all which *Tender-conscience* gave particular answers, giving him an exact Account of his Education, and how he had spent his Time till that Day; after which the *Interpreter* narrowly searched the Wounds which he had received by the Arrows that Day, and applied a sovereign Balsam to them, whereby *Tender-conscience* became straightways whole and sound; and the *Interpreter* caused the Arrows that he had pulled out of his Body to be laid up safe, as a Memorial of his narrow Escape from Death. Then he carried him into the Dining-room, and en-

entertained him at a rich, yet frugal Banquet, feasted him with the best Restoratives in the World, for he consider'd that *Tender-conscience* was weak and feeble, and had a tedious Journey to go; therefore he judg'd it necessary to treat him with Diet of strong Nourishment, that he might be the better enabled to undergo the Hardships of Travel in that tiresome Road.

After the Banquet was over, he carried him into the several Apartments of the House, and shewed him all the excellent Things which *Christian* and *Christiana* his Wife, with their Children and Companions had seen in this Place. And when it grew toward the going down of the Sun, he conducted *Tender-conscience*, into the Dining-Room, where they took a moderate Repast together, and spent the Residue of the Evening in profitable Discourse; the *Interpreter* taking that Opportunity to inform him fully of the Laws and Customs of that Country, and to instruct him in his Ways, with Directions what Company he should keep or avoid, and how he should behave himself all along the Road. Then he shewed him to his Chamber, and left him to his Repose.

The next Morning, by Break of Day, *Tender-conscience* arose, and prepared for his Journey; and the *Interpreter* having perform'd all the good Offices of compleat Hospitality, told him, he would bear him Company a little Way; which kind Offer *Tender-conscience* gladly embrac'd, both because he was a Stranger altogether in those Parts, and because he was in Love with the *Interpreter's* good Conversation. So they walked out together, and

taking

taking their Way over a large Corn-field, through which there lay a Path into the high Road from the *Interpreter's* House, they came to a Lane, on each Side of which there stood a Manor-house, with Lands belonging to each of them. Then *Tender-conscience* took notice that the Grounds of one Farm were all in a flourishing and prosperous Condition, a plentiful Crop of Corn, lovely Fat Pastures, and those well stocked with Cattle; the Fences every where strong and close, and all Things in exceeding good Case: Whereas on the other Side, the opposite Farm lay at Sixes and Sevens (as the old Saying is) some Part of the Ground was overgrown with Nettles, Briars, Thorns, and all manner of unprofitable Weeds; the other Part was uncultivated, and lay covered with Stones, the Fences down, and Wild Beasts browsing up and down on what they could find, all Things lying at Rack and Manger, so that there was not the least Sign of a future Harvest. At which *Tender-conscience* greatly marvelled, and asked the *Interpreter* the Reason, Why there was so great a Difference between the two Farms, which lying so close together, the one was a daily Reproach to the other! To which the *Interpreter* replied, He that owns the Farm on the Right-hand, which you see in so fair and flourishing a Condition, is the King's Tenant, as likewise is the other, for both the Manors belong to the King of the Country. Now upon a Time, the King taking a Progress this Way, and being informed that he had two fair Farms in this Place, Un-tenanted, and that for want of looking after, they were both run to Ruin; for at that Time they

they were both alike ; he put them presently into the Hands of these two Men who live in them now, telling them withal for their Encouragement, that they should not only live Rent-free (saving some Homage to be paid at his Court) but should also be removed to Places of inestimable Dignity and Value, provided they would but be industrious, and cleanse his Farms, and improve them with the best Husbandry they could, because he loved not that any of the Crown-lands should run to Ruin. So these two Men were put into Possession of the Farms, and had each his House and Lands a-part.

Now the Man on the Left-hand taking a Survey of his new Farm, and finding it all over-grown with Weeds and Briars, cover'd with stones, and Fences down, Wild Beasts ranging up and down in the Grounds, and all Things like a Wilderness, he sat down and folded his Arms, despairing ever to cleanse his Farm, or bring it into any Order : So he fell to Rioting and Drunkenness, to Gaming and Wantonness, never regarding his Farm, or so much as once thinking of it, so that he has run deeply in Debt, and has lost his Reputation among all his Neighbours ; and unless he speedily takes up, and set himself to cleansing and manuring his Farm, he will certainly fall into the King's Displeasure, who will cast him into Prison for neglecting his Farm (for so he threatened them at the first) whence he cannot escape, till he has made full Satisfaction to the King for his heinous Offence.

But on the contrary, the Tenant on the Right-hand, having survey'd his Farm in like manner as the other did, and finding it in the same Condition,

all

When he was run to Ruin and Disorder, he consider'd with himself the great Favour he had receiv'd in being en-
trasted with one of the King's Farms, and how heinous a Crime it would be to slight such a Benefit as was proposed to him, both for the present and future, if he would but improve his Gift. Then he consider'd likewise, that tho' it was a great Farm, and in a manner like a Wilderness, yet by endeavouring every Day to cleanse it, in Time he should compass the whole.

These Considerations made him set about it with all Speed, and he began by little and little to weed it, and remove the Stones from off the Ground; and so by daily labouring at it, he at length reduced it to this good Order that you see it in now; and now he is in assured Hopes of obtaining the King's Promise, and of being removed to a more noble and honourable Station.

In my Opinion, said *Tender-conscience*, the Farmer on the Left-hand is very much to blame, in neglecting so fair an Opportunity of raising himself: Had he but followed the Steps of his opposite Neighbour, and done something every Day toward the cleansing of his Farm, he might by this Time have reaped the Benefit of it, and had the Return of plentiful Crops, besides the Continuation and Increase of the King's Favour, who would, no doubt, in Time have been as good as his Word, and preferred him to higher Dignity.

Interp. Just such, said the *Interpreter*, is the Condition of you Travellers, who come from the Valley of *Destruction*, and are going to the Region of *Life and Glory*: The King of that Place

Place only requires of you, to Husband well his Gifts and Graces, to improve your Talents, and persevere to the End of your Pilgrimage, and then you will be translated to eternal Mansions. Now the Way of this, is not to be discouraged with the Length of your Journey, nor frightened with the Apprehensions you may have of the Difficulties to be overcome, and the Dangers to be encounter'd by the Way; but you must arm yourself with a firm Resolution to go through all, making some Progress every Day, for to stand still is to go back: And therefore, like the wise and industrious Farmer on the Right-hand, who every Day weeded and stoned some Part of his Grounds, so must you daily go on and gain Ground; thus, like him, you will in due Time perfect your Labour and Travel, and finish your Course with Joy. The *Interpreter* gave him many more good Counsels and Admonitions as they walked along, till they came to the Highway that was fenced in on either Side with the Wall of Salvation, and there the *Interpreter* gave to *Tender-conscience* the Kings's Royal Pass, signifying to him, that it will be of singular Use to him throughout his Journey to the Heavenly Country. So wishing him a prosperous Journey, and eternal Happiness, he bid him eternally Farewell.

Then I saw in my Dream, that *Tender-conscience* wept when he was to part with the *Interpreter*, being ravished in Spirit with inexpressible Love for his Company, forasmuch as he had healed his Wounds, entertained him

most

most courteously, shewed him many excellent and glorious Things, and gave him the King's Warrant to pass, whereby he should be enabled to travel more securely and quietly to the *Region of Life*: Besides, he was naturally very affectionate, and could not brook a Separation from such a Friend without bursting into Tears: But at length overcoming his Passion, he set forward on his Journey, and came to the Place where the Cross stood, where *Christian's* Burthen fell off from his Back, and tumbling into the Sepulchre (which was at the bottom of the rising Ground whereon the Cross stood) was there buried.

Now I saw in my Dream, that hard by the Cross were built two Houses, the one was called the *House of Mourning*, and the other was called the *House of Mirth*, and they were situated on each Side of the Cross, the one on the Right-hand, and the other on the Left. Now as *Tender-conscience* kept the path up the Hill, there came out of the *House of Mirth* some Young Men to meet him, and they spake to him, saying, *Whence comest thou, and whither art thou going?* Then *Tender-conscience* made answer, I come from the Valley of *Destruction*, and am going to the *Heavenly City, the Region of Life and Glory*; but I perceive it grows late, and I am a Stranger in the Way, and therefore would be glad to rest myself this Night somewhere hereabout, if I might find so much Favour with the Inhabitants of this Place. Then the Young Men made answer, and said, There are not but these two Houses which thou seest in all this Parish, that give Entertainment to Strangers, and if thou wilt

wilt go along with us to yonder House (pointing to that on the Left-hand) there you will find good Usage, merry Company, and all Things your Heart can wish for; and in the Morning we will travel along with you, for we only lodge here To-night, and in the Morning we will set forward toward the Heavenly City. By such enticing words and Persuasions as these, they prevailed upon *Tender-conscience* to go along with them. So as he drew near to the House, he heard a great Noise, as of them that make merry, Singing, Dancing, and playing on musical Instruments, with much Laughter; at which *Tender-conscience* was greatly astonish'd; but as he drew near to the House, he saw written over the Door these Words, **THIS IS THE HOUSE OF MIRTH.** Then he remembered the Words of the Wise Man, * *That it is better to go to the House of Mourning, than to go to the House of Feasting.*
† *Eccles. vii. 4.* And again, † *The Heart of the Wise is in the House of Mourning, but the Hearts of Fools are in the House of Mirth.* So he asked the Young Men, what that House was called, on the other side of the Cross? And they told him it was called, **THE HOUSE OF MOURNING.** Moreover, they rail'd and scoffed at the People that lived in it, and told him, That none but a few dull phlegmatick Fools ever frequented it. But *Tender-conscience* weigh'd more the Words of the Wise Man, than their slanderous Words, and told them, He would go seek a Lodging at the *House of Mourning.* Then they laughed at him, and called out to the rest of their Companions

to deride him; but he departed from them, and passed by the Cross; at the sight of which he was transported with unspeakable Love, Grief, Compassion, and such like Affections; the young Men and their Companions all the while following him, and making a Mock at his Tenderneſs; and as he wept at the Foot of the Cross, they fell a laughing, ranting and roaring, till at length he rose up, and made haste to the *House of Mourning*; where he was no sooner arrived, but two grave, yet comely Women bid him kindly welcome, saying to him, We saw you were like to be seduced into the *House of Mirth*, and were rejoiced to behold your resolution not to enter into the seat of Vanity: We also saw your Constancy in withstanding their taunting Scoſs and Mockeries, and how you were not ashamed of the Cross, but the sight of it pierced your Heart with Divine Love, and caused your Eyes to pour forth Rivers of Tears, while those profane Wretches laughed you to Scorn, all this we beheld with great Satisfaction. And now come in, thou blessed of the Lord, and rest in this Place till To-morrow, and then thou mayest go in Peace. So *Tender-conscience* went in along with the courteous Matrons, who washed his Feet, and having refreshed him with a Morsel of Bread and a little Wine, a few Figs, Raisins, and Almonds, they fell into a Discourse about the Person who suffered Death on the Cross; and the Eldest Matron spoke to this Effect.

Eldest Matr. How vain and profane are those poor Wretches who despise the Cross of Christ, and are become Enemies both to him and his Sufferings:

ings: They profess to believe God, and worship him, yet at the same Time, give both him and themselves the Lie in their practice: they profess to believe in Christ crucified for our Sins, yet at the same Time they crucify him themselves afresh, and put him to open Shame. They lay an Embargo on their Faith, and suffer it not to launch beyond the narrow Limits of their Senses; and taking up their Religion on the Credit of Flesh and Blood, their carnal Passions are made the Standard of its practice, and whatsoever thwarts their Lusts, is banished their Conversation. Hence it comes to pass, that what at first was esteemed dull and unpleasing, was by Degrees slighted and neglected, till at length it became the Object of their Derision and Scorn, as you saw experimentally in the *House of Mirth* this Evening.

Youngest Matron. And that which is the more surprizing is, that these very Persons pretend to be Honourers of the Cross and Disciples of Christ Jesus: Their House is built as near the Cross outwardly as ours is, and yet at the same time they are Enemies to those who tread in the steps of him who suffered that ignominious Death for our Sakes.

Tender-consc. Aye, said *Tender conscience*, the Three young Men told me they were going towards the Heavenly City as well as I; and if I would but repose myself in the *House of Mirth* this Night, they would bear me Company on the Morrow; but as soon as they perceived that I would seek a Lodging in the *House of Mourning*, they turned their Compliments into Scoffs, their pretended Civility into real Rudeness, and their feigned

pious

pious Purposes into open Prophaneness, railing at you and your House, and all your Guests, deriding and laughing at me for a Madman ; like those *Greeks*, to whom the Cross of Christ was Foolishness, and all that took it up, or bore any Affection to it, were esteemed as the Off-scouring of all Things. Such was my Entertainment among them ; for whereas before they were merry in the house, singing, dancing, and playing on Instruments of Music ; so soon as the Three young Men gave Intimation to them of my Design they forsook their Melody, and came running out of the House to mock and deride me, ranting and roaring, and raising great Laughter, while I sat weeping by the Cross.

Elder Matr. It is worth one's Observation to see by what Degrees Men arrive to that Height of ridiculous Vanity, as well as notorious Impiety : First, they let loose the Reigns to their wanton Humour, in trivial and small Matters, delighting in nothing so much as in a Jest or Droll, in common and ordinary Conversation ; thus having habituated and used themselves to a jocular Way, they can hardly forbear to play the Wag with Things of more serious Importance ; as the Affairs of Justice, and the publick state : then being as it were steeled and hardened in this wanton Humour, they at last fall to mocking, and jesting at the most Holy and Religious Things ; verifying the Saying of the wise man, *He who contemns little things, shall fall by little and little.* Certainly vain Mirth, and excessive Laughter do but raise a Dust in the Eyes of the Soul, and in-

interrupt her more serene and stedfast Prospect of better Things: and the most innocent Jest may be reckoned like Mushrooms, which well ordered and spiced may do no Harm, but can do no Good. Whatever Habit the Soul gets, it is hard to remove it, and the Habit of excessive Laughter is most difficult to be overcome; because it is a Faculty essential to our Nature to laugh, and he that gives way to it, and to common Jestings, betrays his Mind to an unmanly Lightness, and an habitual Vanity, which afterwards he will find it difficult to root out. And therefore seasonable was the Advice of the holy Apostle *Paul*, when he

* *Eph. v. 4.* counselled the **Ephesians* to avoid foolish Talking and Jestings, and

† *Thes. v. 21.* the † *Thessalonians* to abstain from all Appearance of Evil. Now

what was said to them, no doubt, is written for our instruction, and all Christians are obliged to observe the same counsel in this as well as other Matters; and not to pick and choose what Precepts and Counsels we please to obey, as if we would compound with God for a Quarter or Half Performance of his Will. And tho' this Prohibition of vain Jestings and foolish Mirth, seems to be of small Moment with some, yet it is good to observe every Tittle of the Word of God with Reverence. And you have done the Part of a Wise Man in forsaking the *House of Mirth*, and coming to the *House of Mourning*: For they think this Life to be but a Pastime, or a Market for Gain,

* *Ua. v. 12. 14.* * *They drink Wine in Bowls:*
The Harp and the Viol, the Tim-
bral

bral and the Pipe are in their Feasts; but they regard not the Work of the Lord, neither consider they the Operation of his Hands. Therefore Hell hath enlarged herself, and opened her Mouth without Measure, and their Glory, and their Multitude, and their Pomp, and he that rejoiceth in them, shall descend into it.

Young Mair.] Neither is it less worthy of Remark, by what artifices and Misrepresentations the people belonging to the House of Mirth do endeavour to frighten Travellers from coming to our House, bringing an ill Name upon it, and telling them we are sad melancholy Folks, nothing to be heard but Sighing, Lamenting, and groaning; and that many poor Travellers have been driven to Despair in this Place, and made away with themselves; Whereas there is nothing of this true; for our Sorrow is not Worldly Sorrow, which bringeth Death, but Mourning and Repentance unto Life, which needeth not to be repented of. In our Sighs we rejoice, and in our Tears we smile as it is written, *They that sow in Tears, shall reap with Joy*: And the deepest of our Groans are but Fore-runners of the Soul's Triumph over Sin and Death; and there is so near a Neighbourhood betwixt this kind of Grief, and the most exalted Pleasure, that it is hard to distinguish between one and the other: Whilst our Eyes rain Tears, the Clouds that cause them are scatter'd from our Hearts; and that very Tempest of Sighs and Groans which threatens to rend our Breasts in pieces, does but sweep and cleanse the Air of our Souls, and renders it more calm and serene than

it was before; thus springeth Light from Dark-
ness, Peace from War, and Life from Death.
And so far is this House from leading any to De-
spair, or from being the Occasion of their de-
stroying themselves, that on the contrary, many
who have come from the *House of Mirth* in that
Condition, when their means were all spent in
Rioting and Mirth, have desir'd Harbour with us,
and in a little Time have recovered their Judg-
ment, Reason, and Strength again; and have
gone away full of Comfort and Satisfaction.

Now by this Time it grew late, and they broke
up Company, causing one of the Household to
shew *Tender-conscience* to his Lodging; having
wishing him a good Repose, he returned them
heartly Thanks for their good Counsel and edify-
ing Discourse, took his Leave for that Evening,
and went to Rest. In the Morning he rose
early, and prepared for his Journey, being ex-
tremely pleased with the Entertainment he found
in this Place, so that he burst out a Singing in
this Manner:

*Blessed be God, who Travellers doth guide,
And with his Wing doth them from Dangers hide:
My foot had well nigh slipt, when I was led
Within the House of Mirth to take a Bed:
But better Things rememb'ring, I retir'd,
And I was by the Grace of God inspir'd:
They laugh'd, I wept; they mock'd, while I did wail;
And at the House of Mourning they did rail.
The House of Mourning solid Joys does bring,
Whilst that of Mirth behind it leaves a Sting.*

Now,

The Pilgrim's Progress.

51

Now, whilst he was singing these last words, he heard a great noise without; and looking out of the window, he saw several that belonged to the House of Mirth, who had beset the House of Mourning, and demanded to have the man delivered to them that came in there the last night. This put *Tender-conscience* into no small fright, so that he fell to prayer, and behold three shining ones appeared to him, and bid him be of good cheer, for they would deliver him out of his enemies hands: then one of them breathed on him, saying, *Be thou changed*; and he was immediately transformed, and became a new creature; and his face, which before looking meagre and pale, now became ruddy and shining, his eyes sparkling like diamonds, so that those who had seen him before could not know him now. Then the second presented him with a change of raiment, clothing him in a white robe, whereas before he was in a crimson-coloured garment. The third also set a mark in his forehead, giving him such a roll, with a seal upon it, as Christian had given to him; so the three shining ones pronounced a blessing on him, and bid him go away in peace, for that no evil should befall him. Then *Tender-conscience* acquainting the matrons with what had happened to him, and taking his leave of them, went boldly out with his crutch in his hand, and passed through the midst of the liers-in-wait; and no man knew him, or had power to say, *Who art thou?* but he departed from them in peace, as the shining ones had foretold him.

Then, I saw, in my dream, that *Tender-con-*

science walked a great pace, till he was out of sight of the house, and of the liers-in-wait; for he had still some dread remaining upon him, which spurred him to hasten out of their reach. Thus he walked, till he came to the foot of the hill Difficulty; and having drunk nothing that day, he stooped down and drank of the spring that ran by the bottom of the hill: then he sat down a while and considered which way to go, for there were three paths, one right up the hill, and the other two went round by the bottom of the hill, to the right hand and to the left. That path which went straight up the hill, was very deep and cragged, and that which went round the bottom on the left hand was broad and even, curiously shaded with rows of trees on each side, and the springs winding along by the path side, which was very pleasant and inviting; and the path on the right hand was also smooth and even, shady and pleasant, and seemed to wind about upwards; so that *Tender-conscience* thinking this path would bring him to the top of the hill as well as the steep one, he made choice of it: Now, the name of this path was Danger, and the name of the other on the left hand was Destruction; so he went in the path of Danger, which brought him up round by the side of the hill into a great wood, which he entered, the path leading him through the middle of the wood. Now, the wood seemed very pleasant and delightful at the first entrance, the birds singing in the trees, and the wind rustling in the leaves,
made

made a very sweet Harmony, and the Path was green and smooth, but as he walked farther in, the Trees over-shadowed it, and stood so thick, that it seem'd dark and dismal; moreover he heard the Howlings and Roarings of Wild Beasts: for the Wood was infest'd with Wolves, Bears, Leopards, Dragoons, and other fierce Creatures of Prey, which made *Tender-conscience* to tremble for Fear, and his Heart failed him, so that he immediately returned again by the same Way by which he came in, and ran as fast as he could, till he got clear back again out of the wood; and then he slacken'd his Pace by Degrees, till at length he came up to the Spring at the Bottom of the Hill *Difficulty*, and there he set down again to consider which Way to go, or what Course to take. At length, after much musing, he called to Mind that Saying, *Narrow is the way that leads to Life, and few there be that find it.* And again, *Broad is the Way that leads to death, and many there be that enter in thereat.* So he viewed that Path that led directly up the Hill, and it was exceeding narrow, and the other two Paths that went round by the Bottom were very broad. Upon which he presently concluded, that he must take the steep and narrow Path, how difficult soever it seemed to *Flesh and Blood*. So he went panting and gasping for Breath, so tiresome was that Way; and by that Time he had gone half Way up the Hill, he was very much spent, and grew so faint and giddy, by reason of the great Height and Steepness of the Ascent, that he was ready to tumble down backwards again. At length

he came up to a Place, where was a Cave in the Side of a Hill, and at the Mouth of the Cave sat a man, whose Name was *Good-resolution*. Now he seeing *Tender-conscience* coming up the Hill, panting and gasping, and almost beat off his Legs, saluted him in this manner:

Good-resolut. Brother, I see thou art weary and faint, therefore I pray thee, turn in here with me into this Cave, and rest thyself a while; and when thou hast refreshed thyself, and gathered Strength, then go forward in the Name of the Lord. I am placed here by the King's Order to administer Relief to poor tired Pilgrims.

Tender-conscience. Then said, *Tender-conscience*, Sir, I thank you for your kind Invitation, which I gladly accept of: for indeed I am quite spent, and my Heart fails me.

So he went along with the Man into the Cave, and they sat down together on seats cut out of the solid Rock. Now I saw in my dream, that the Room where they sat was pure Alabaster, and did let in certain Sky-lights at the Top, which gave *Tender-conscience* a View of many rare Pieces of

Antiquity cut out of the Rock.

* *Heb. xi. 4,*
5. 7. 8.

* There were the Figures and
Representations of many fa-
mous Worthies, and renowned

Men of Old, who through Faith had done many marvellous Things. There was the Representation of *Abel* offering a better and more acceptable Sacrifice than *Cain*; and of *Enoch*, who walked with God, and was translated without seeing Death; of *Noah*, who was an Hundred and

Twenty Years building the Ark, for the saving his Household, and all Kinds of living Creatures. There was also the Representation of *Abraham*, who when he was called, obeyed God, to go out into a Place, which he should afterwards receive for Inheritance, and he went out, not knowing whither he went. There was also represented, how by Faith he abode in the *Land of Promise*, as in a strange Country, as one that dwelt in Tents with *Isaac* and *Jacob*, Heirs with him of the same Promise: For they looked for a City having a Foundation, whose Builder and Maker is God. All these Men lived in Faith, believed the Promises, and receiving them thankfully, confessing they were Pilgrims and Strangers on Earth; for they that say such Things, declare plainly, that they seek another Country. For if they had been mindful of their own Country from whence they came out, they had Leisure to have returned: But they desired a better, that is, an Heavenly one; wherefore God is not ashamed to be called their God, and hath prepared for them a City.

Now, *Tender conscience* was greatly pleased, and much comforted with the Sight and Consideration of these Things; so he looked farther, and there he saw the Representation of *Abraham* offering up *Isaac* (to whom it was said, *In Isaac shall thy Seed be called*) and of *Isaac* blessing *Jacob* and *Esau*; and of *Jacob* blessing his Sons the Twelve Patriarchs. Then he looked on that side of the Room which was opposite to the Entrance of the Cave, and there was represented in Alabaster-work, how *Moses*

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when

when he came to Age, refused to be called the Son of *Pharaoh's* Daughter, chusing rather to suffer Adversity with the People of God, than to enjoy the Pleasures of Sin for a Season: And how he forsook *Egypt*, not fearing the King's Wrath, but regarded him that is invisible: And how he led the people of *Israel* thro' the *Red-Sea* as on dry Land, which the *Egyptians* attempting to do, were all drowned. And how the Walls of *Jericho* fell down at the Sound of their Rams-Horns. Many more Things were there represented, as the famous Acts of *Joshua*, *Gideon*, *Baruc*, *Sampson*, and *Jephtha*, also of *David*, *Samuel*, and the Prophets; who through Faith subdued Kingdoms, wrought Righteousness, obtained the Promises, stopped the Mouths of Lions, quenched the Violence of Fire, escaped the Edge of the Sword; of weak were made strong, waxed valiant in Battle, turned to Flight the Armies of Aliens. And of others who had been tried by cruel Mockings and Scourgings, by Bonds and Imprisonments, who were stoned and hewn asunder, tempted and slain, wandring up and down in Sheep's-skins and Goat-skins, being destituted, afflicted, tormented, whom the World was not worthy of; they wander'd in Wildernesses and Mountains, in dens and Caves of the Earth; and all these thro' Faith, having obtained a good Report, and received the Promises.

The whole Room where they sat was adorned round with such Kind of Figures as these; which *Tender-conscience* viewed with a great deal of Delight; and he took Courage from these glorious Patterns: His Spirit which before languished,

now

now began to receive and flourish within him, so that he burst out a Singing in this manner :

Ah puny Soul ! faint hearted Mind !

Weak as the Chaff before the Wind !

Long have I wander'd to and fro ;

But forward now I'll boldly go :

Since we such noble Patterns move,

I'll mount the Hill with Wings of Love.

Metinks my Heart within me burns,

And all inflamed to God-ward turns :

What tho' on the Seraphic Fire,

My ravish'd Spirits should expire ;

Yet Phoenix like it will revive,

And in immortal Glory live.

Then Good resolution seeing Tender-conscience so mightily refreshed with the Things he had seen, told him, That he had yet greater Things than these to shew him, such as would even ravish his Soul with Joy to behold. So he had him out of that Room, by a long Entry or Passage cut out of the Rock, and full of Sky-lights that were let in at the Top, and brought him to another Cave, where dwelt a Man named *Contemplation* : The Man sat still in a Chair of pure Diamond, musing and silent, neither said they any thing to him ; or he to them ; but just as he saw them enter, he drew back a Curtain which hung before the farther Part of the Room, and vailed half the Room, so that when any one came in first, he could not see what was in the farther Part of the Room. But so soon as the Man *Contemplation* had, with a String which he held in his Hand, drawn back the Curtain, what a goodly and glorious Sight was there ! How dazzling

dazzling were the Things that there presented themselves! for that Part of the Room was so contrived, that by letting in a certain Sky-light from the Roof of the Cave, your Eyes were immediately surprized with a Thousand Splendors, that Part of the Cave being all an entire Rock of Diamond, yet so artificially polished, that by the Reflection of the Sun-beams, it represented to you a most glorious City, whose streets were paved with pure Gold, and the Walls of precious Stones, the Inhabitants walking up and down in long Robes, and glittering like the Stars. Also it represented the King of that place sitting on a Throne of Glory, a fiery Stream issuing from before him, where Thousands of Thousands ministered unto him, and Ten Thousand Times Ten Thousand stood before him, whose Faces were like the Lightning, their Eyes like Lamps of Fire, and their Arms and their Feet like to the polished Brass; in short the whole Appearance was full of Lustre and Magnificence.

Tender-Conscience was astonished above measure at the Sight of these glorious Things, and ravished with an inexpressible Delight, inasmuch that he wished to live and die in that Place; for he had never yet seen such a goodly Sight before in all his Life. He continued gazing on the lovely Objects, neither could he take his Eyes off from looking, till such Time as *Good-resolution* drew the Curtain again, and so veiled them from his Sight, for he was afraid, lest by too long gazing on so much brightness, his Eyes might receive some Damage: remembering the saying of the wise Man,

He

He that gazeth upon Majesty, shall be oppressed with Glory. So he had him back again thro' the Passage that led to his own Cave, and when they were come into the Cave, he desir'd *Tender-conscience* to sit down and meditate on what he had seen, so *Tender-conscience* sat down to meditate while *Good-resolution* got ready a small Collation of Fruits, of Herbs, and of Wine, to refresh him, and make him more vigorous and active in going up the rest of the Hill. Oh! Sir, said *Tender-conscience*, trouble not yourself for me, nor take any care about Meat and Drink; for what I have seen since my coming into this Place, is both Meat and Drink to me: I feel myself strengthened by it, and my Spirits enlivened, so that methinks I could even fly up the rest of the Hill. Then *Good-resolution* made answer, If the bare Sight of these glorious Things has wrought such a wonderful Effect upon you, how much greater Influence may be expected from the mature consideration and Application of them? If the bare view of the Landscape be so pleasant, how much more delightful will it be to think that the City there represented, is the Place whither you are going; and that you shall live there for ever, and be cloathed and crowned with Robes and Crowns of endless Glory? But I must warn you of one Thing that will happen to you a little after your Departure from this Place; as it does usually happen to all Pilgrims who have seen the glorious Things of this Cave: For lest they should be exalted above measure, thro' the Abundance of *Revelations*. there is generally given unto them a Thorn in the Flesh, a Minister of Satan, to buffet them,

them, because they shall not be exalted above Measure. And thus it is like to befall you, when you are gone from this Place: Now to the End you may not be dishearten'd when this Thing comes to pass, I tell you of it now, that being fore-warn'd you may also be fore-arm'd; and I exhort you to have always in your Mind the famous Examples of these Worthies which you see represented before your Eyes, who stemmed the Tide of Wordly Crosses and Persecutions, stood the Brunt of all manner of Temptations, till having at last weather'd the Point, and got the Start of the World, the Flesh and the Devil, they enter'd into the Joy of the Lord, and took Possession of an everlasting Inheritance. These Things you ought always to have in Remembrance, as you travel along, and especially when you meet with any Temptations or Dangers, as you must expect in this Journey: At such a time you ought to reflect on the glorious Things you saw in my Cave, and in the Cave of *Contemplation*, and in so doing you will find great Comfort and Relief: So he desired *Tender-conscience* to refresh himself with such Entertainment as his Cave afforded, assuring him, that tho' it was plain and homely Diet, yet he was heartily welcome to it, and would find the Benefit of it as he went up the rest of the Hill. Then *Good-resolution*, after the Repast was over, renewed his Counsels to *Tender-conscience*, and told him what Houses and Inn he should use thereabout in his Way, and what he should refuse and avoid, adding many wholesome Instructions; at length, *Tender-conscience*, full of Courage and Joy, took

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took his Leave, giving him humble Thanks for the Favours he had done him.

Now I saw in my dream, that by that Time *Tender-conscience* was got a pretty Distance upward from the Cave, he was met by a Man whose Name was *Spiritual-pride*; but *Tender-conscience* knew not his Name at first: so the man saluted him in this Manner: Hail, thou beloved among the Sons of Men, thou Darling of the King of Heaven, who hast undertaken a great and tedious Pilgrimage from the Valley of *Destruction*, toward the Region of *Life and Glory*; who hast escaped the Temptation of the *House of Mirth*, and rather chose to go into the *House of Mourning*; who hast escaped the Paths of *Danger and Destruction*, and hast nobly ventured to ascend by the unpleasant and rugged Path of the *Steep Hill Difficulties*, and hast enter'd into the Cave of *Good-resolution*, and seen the glorious Things of the Cave, and the more glorious Things in the Cave of *Contemplation*; Now I am sent to congratulate thy good Success, and to tell thee thy Journey is at an End; thou hast all along fought a good Fight, thou hast kept the Faith, and now thy Course is finished, and there is laid up for thee a Crown of Righteousness; come turn in with me, and I will shew thee thy Reward, which is secured for thee, and thou needest not travel or toil thyself any more, but take up thy rest with me.

Then *Tender-conscience* was much astonished at the Man's Words, and wondered how he could tell him exactly what he had done, and where he had been; and said within himself, *Surely this Man is a Prophet,*

a prophet or greater than a prophet! So he began to be puffed up in his Mind, to think how the Man called him the Beloved among the Sons of Men, and Darling of the King of Heaven, Surely, said he in his Heart, *my Lot is fallen in goodly places, I have a fair inheritance.* So he follow'd the Man, who led him aside out of the Path that went directly up the Hill, and brought him to an exceeding high Tower, whose Top was higher than the Top of the Hill itself; but before they came to the Tower, even as they were going along, *Tender-conscience* cast his Eye upon the Back of the Man, and there he saw written SPIRITUAL PRIDE; So he remember'd the Counsel of *Good-resolution*, how among the rest of his wholesome Instructions, he had bid him beware of *Spiritual-pride*, who would certainly meet him on the Way, and endeavour to seduce him to the Tower of *Lofty-thoughts*, and when he had got him to the Top, would cast him down headlong, and break him to pieces. So *Tender-conscience* made no more ado, but ran away as fast as he could back to the Path again, so went forward up the Hill, rejoicing that he had escap'd from *Spiritual-pride*, who with flattering Speeches and deceitful Words sought to entice him out of the Way, and bring him to Ruin and swift Destruction. Then I looked after *Tender-conscience*, and saw that he went a great Pace upward, till at length he came to the Top of the Hill, even to the * Stage that

* Part 2 p. 60. was built to punish such upon who should be afraid to go farther on their Pilgrimage: where *Mistrust* and *Timorous* had their Tongues

Tongues bored thro' with a hot Iron, for endeavouring to hinder *Christian* in his Journey, as was to be read on the Plates that hung before the Stage.

Now I saw in my Dream, as *Tender-conscience* went along, that an Old Man met him on the Way, whose name was *Carnal-security*, and he spake to *Tender-conscience* in this Manner: Friend, whence comest thou, and whither art thou going?

Tender-conf. To whom *Tender-conscience* replied, Sir, I came from the valley of *Destruction*, and am travelling towards the Heavenly Country.

Carnal-security. Truly you have undertaken a great and hazardous Journey, and the Perils you have gone thro' are many; but now the worst of your Way is past, the rest being pleasant, safe, and easy: It is convenient for you to rest yourself a while after your Toils, and the wearisome Steps you have trodden since you first set forth from your native Country, and especially since you must needs be tired and quite out of Breath, thro' the extreame steepness of the Hill of *Difficulty*, which you last ascended. Therefore if you please to take up your Quarters with me, you shall be heartily welcome; and you will be the better strengthened and enabled to go forward on your Journey. My house stands not far from this Place, and if you will accept of my Offer, I will be your Guide to my Habitation.

Tender-conf. Sir, I must confess your Civility is very acceptable to me, and very seasonable at this Time; for indeed I am pretty well beat out with Travel, and besides it grows towards Night; therefore, if you please, I will go along with you.

So.

So they went along together, and the Old Man had him through a Lane on the Left hand of the high Road, which brought him to a stately Palace, whose Gates stood wide open; and they came into the first Court, which was all Green, and full of Flowers, having several delightful Arbours, artificially built round it, and a Chrystal Fountain in the Middle of the Court: There were also beautiful Trees planted round it, on whose Boughs innumerable Birds of divers Kinds sat chirping and singing with admirable Harmony. So they walked together cross the Court, there they met an antient Lady, accompanied by two beautiful young Damsels, on whom she leaned: The Name of the Lady was *Intemperance*, and she was the Wife of *Carnal-security*. Now it seems these two had built this Palace here, to inveigle Pilgrims, and seduce them out of their Way to the Heavenly Country; as the Palace called *Beautiful*, was built for the Relief, Comfort, and Direction of Pilgrims on their Journey. But poor *Tender-conscience* knew nothing of all this: He that had so lately escaped the Snare that *Spiritual-pride* had laid for him, was now caught in the Gins of *Carnal-security*.

Now I saw in my Dream, that the Lady *Intemperance* bid *Tender-conscience* Welcome to her House; and so did the two young Damsels that attended her, who were her Daughters, the Name of the one was *Wantonness*, and the Name of the other was *Forgetfulness*. Then she desired him to approach nearer to the House; so they walked together through the first Court, and came to the

Entrance.

Entrance of the second; there the Lady *Intemperance* desired them all to sit down, whilst she reached several Bunches of Grapes, which hung down from a Vine that covered the Place where they sat, and squeezed them into the Golden Cup which she held in her Hand, and having tasted thereof presented it to *Tender-conscience*, bidding him drink it off; so he did accordingly, and presently he was intoxicated therewith, and began to dally with Mrs. *Wantonness*, at which the Lady *Intemperance* and her Husband *Carnal-security* seemed not to be displeased, but rather to encourage him, by giving him another Cup full of the Juice of the Grapes, which worked so mightily upon his weak Head, that having tumbled and dallied a-while with Mrs. *Wantonness*, on a Bank of sweet Flowers, at length he fell asleep in the Arms of Mrs. *Forgetfulness*. Then they caused him to be carried into the Palace by two of their Servants, and laid on a soft Bed in the best Chamber of the whole House, resolving if possible, to win him by all Means to tarry with them, and not go forward on his Journey. To this End they prepared an excellent Concert of Musick, who were planted out of Sight of the Bed whereon *Tender-conscience* lay, yet so as they might be heard as plain as tho' they had been by his Bed-side, but could not be seen by him, if he should awake out of his Sleep: And they were ordered to play the sweetest Aires and more melodious Tunes their Art could furnish them with, all the while he was asleep, and likewise to keep on playing, if he should chance to awake. For it was the Nature of these Grapes, of whose Liquor he had drank so plen-

plentifully to make some People sleep many Years together, others to sleep all their Life-time; and very few had the Power to awaken, especially in any short Time; and it was the Nature of the Musick to create Dreams in them, that slept, pleasant, delightful, and enchanting Dreams: And those that died sleeping, were carried out of the Palace to a certain Place, where they were tumbled into the Lake of *Destruction*, which Lake is at the End of the Path which led to the Left-hand, at the Bottom of the Hill *Difficulty*. It is a burning Lake, and has burned from the Beginning of the World, and will do so for ever and ever. Now this was the End of those poor Wretches, who being seduced to the House of *Carnal-security*, and having drank of the Wine of *Intemperance*, and committed folly with *Wantonness*, at length fell asleep with *Forgetfulness*; who if they die sleeping, are forthwith cast into the Burning Lake which is the *Second Death*.

Now it came to pass, that tho' *Tender Conscience* slept a great while, being lulled by the Sound of such incomparable Melody; yet they not having taken notice of his strong Crutch which he had in his hand, nor knowing its secret and wonderful Virtues, did not remove it from him; by which Means he at length awoke from his Sleep, rousing himself up, and wondering from whence all this delicious Harmony should come. For the Crutch being in his Hand all the while he slept, at length as he went to turn himself in his Sleep, he hit himself a blow on the Eyes with his Crutch, which awakened him. Then he began to wonder, as I

said,

said, where he was, and how he came there, and what Musick that was. At length he called to Mind, how an old Man had invited him into his House very kindly, and how his Lady had given him of her Wine to drink, and how he had dalled with Mrs. Wantonness; but he could not call to Mind how he came upon this Bed, but concluded that he had been drunk, and so brought into the Palace; and with this Thought, and the pleasant Harmony of the Musick, he was just ready to fall asleep again, but that at the same Instant there came such a terrible Clap of Thunder, as was almost enough to have awaked the very Dead. At this his Heart quaked within him, and the Musick ceased playing. So he arose from his Bed, and looked out of the Window, he saw the Air extremely darkened, save only some intervals of Lightning, which accompanied with Thunder, seemed to threaten the Destruction of the World. Poor Tender-conscience wept bitterly when he perceived such a dreadful Tempest hanging over his Head, and he in a strange Place, not half Way his Journey; this made him very melancholy and pensive, and he burst out into these mournful Expressions by himself:

Wretch that I am, what will become of me! where shall I hide myself from the fierce Anger of the Lord, or how shall I escape his heavy Displeasure? I doubt I have done amiss in coming to this Place, and sleeping away my precious Time, which is the Reason that God is angry, and thunders in the Ears of my Soul: Horror and Confusion flash thro' my Conscience like Lightning; I know not what

what to do, nor where to turn my Face for Comfort. Then he looked for his Crutch, and could not find it at first, which made him lament very grievously: but at last he bethought himself of the Bed wherein he slept, so he run thither, and there found it to his no small comfort and Joy. Then he prepared himself to go down stairs, but just as he was about to go from the Window where he stood, there came another Clap of Thunder, which made the very house to shake, and after the Thunder he heard a Voice whispering him in the Ear, and saying, *Get thee out of this Place, and beware of the Woman with the Golden Cup in her Hand, and of all that belongeth unto her, for her Ways are the Ways of Death: Sin no more, lest a worse Thing come upon thee.* This made poor Tender-conscience to tremble afresh, so that the joints of his Knees smote one against another, and he hasted to get down stairs; at which the Musick began to play again so sweetly, that he had much ado to leave it. But remembering the Thunder and Lightning, and the Voice he heard, he went resolutely down, and as he was going through the Hall, he saw the Table spread with all manner of Dainties, and heard the voice of the young Men and Maidens, as he thought, singing deliciously, which made him again stand still a while to listen to their Musick. Then came one to him named Mr. Gluttony, and desir'd him to sit down, and eat what liked him best, telling him withal, That the Entertainment he saw there before his Eyes, was prepared on purpose for Pilgrims; and how that many that were travelling toward the

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the City of Sion, did call in here, and partake of the Dainties this Place afforded, it being built for the Ease and Pleasure of Pilgrims. Then the young Men and Maids seconded Mr. Gluttony in their Song, while several Instruments of Musick played to them in Concert; and this was their Song:

*Poor Pilgrims here may eat and sleep,
Whilst them in Safety their good Lord will keep,
Fall to, fall to, poor Man, and take thy Fill,
In Nature's Pleasure there can be no Ill.
In vain our King's indulgent Hand supplies
What peevish Man his longing Soul denies.*

This was enough to have stagger'd a stouter Man than *Tender-conscience*, and he himself could not have resisted so powerful a temptation, had it not have been for the remembrance of the Thunder and the Voice: Also he called to Mind that Saying of the Holy Jesus, *To do the will of my heavenly Father, is both my meat and my Drink*. So he turned away from Mr. Gluttony, and went apace out of the Hall, without giving him one Word, tho' he followed him, and intreated him to sit down, and make merry with the good Chear that was before him. Then old *Carnal-security* met him at the Hall-Door, which opened into the Inner-Court of the Palace, and took him by the Hand, asking him, Whither he was going in such Haste?

Tender-consc. To whom *Tender-conscience* replied, I am going forward on my Journey.

C

Carnal-

Carnal-security. Aye, but tarry and eat first, for you have a long Way to walk, before you find another House; and therefore it is not convenient for you to go out fasting from hence, lest you faint by the Way.

Tender-consc. It is written, *Man lives not by Bread alone, but by every Word that proceedeth out of the Mouth of God.*

Carnal-security. That is not applicable to your Case, you must not expect to be fed by Miracles; Meat and Drink are appointed for the Support of our frail Bodies; and therefore it is a foolish Preciseness to abstain from Eating, when we have absolute need of it.

Tender-consc. Aye, but I have no such absolute Need of Eating or Drinking either at this Time, it being early in the Morning; I have read in a certain Book thus; *Woe be to thee, O Land, when thy Princes eat in the Morning; but blessed is the Land whose Princes eat in due Season for Refreshment, and not for Riotousness.*

Carnal-security. Neither is this saying, any way applicable to you; for you are no Prince, but a poor Pilgrim, and this is spoken altogether of Princes.

Tender-consc. Yes, I am a Prince, and am going to take possession of my Crown and Kingdom: For we are made Kings and Princes, and Princes unto God, and we shall reign with him for ever; and therefore cease to persuade me in this Manner, or to retard my Journey, for I will go on in the Strength of the Lord my God.

Carnal-

Carnal security. Well, since you are so obstinate, that you will not hearken to my Counsel in this Point, pray be advised to drink before you go, at yonder Vine, where you see the Grapes hang so thick and plump.

Tender consc. No; neither will I drink in this Place; for I remember how I drank of the Juice of those fatal Grapes, and they intoxicated me, so that I committed Folly with Mrs. *Wantonness*, and slept away my Time, when I should have been going forward on my Journey; and I believe you have a Design upon me to make me drunk again, or else you would not press me so hard.

Now by this Time, as they went on talking together, they came to a Fountain of Water clear as Crystal, and Mrs. *Wantonness* was bathing herself in the Fountain, who, when she saw *Tender-conscience* coming out of the Court with her Father, she ran out of the Fountain, naked as she was, and embraced him, and prayed him to tarry a while longer. This was a grievous Temptation, and he knew not how to resist it, for she used such alluring Arts and fawning Tricks, as had almost conquered him; but at length calling to Mind the Terrible Thundering and Lightning, With the Voice which followed them, he suddenly sprang out of her arms, and ran away as fast as he could; neither did he stop 'till he came out of the outermost Gate of the Palace, and 'till he was got in the Highway again, where *Carnal-security* first seduced him. Then he went on singing.

*My Soul like a Bird, from Fowler's Snare,
Escaped is, while after me they stare:
Their ways are pleasant, but they sting at last:
Woe be to them that in their Nets are cast.
They spread their Gins on ev'ry Side for Man,
Seducing Souls to their enchanting Den:
All's fair without, but rotten is within;
Fair is the Form, but black the Guilt of Sin.*

At length he came to the Place where the Lions lay, who began to roar at the Sight of him, which put him into a great Fright, so that he stood still at first; but calling to Mind, what he had seen in the Cave of *Good-resolution*, concerning the Dangers which those brave Worthies had encountered and overcome, he took Courage, and went boldly on his Way, brandishing his Crutch towards the Lions; at which they immediately ceased their Roaring, and lay still while he passed by, and came up to the Gate of the Palace called *Beautiful*, where the Porter stood ready to receive him; but first he examined from whence he came, and whither he was going?

Tender-conf. Sir, I am come from the Valley of *Destruction*, and am going toward the Holy *Sion* or Heavenly *Jerusalem*.

Porter. But did you come in by the *Wicket-gate*, which is the Head of the *Way of Life*?

Tender-conf. Yes Sir, and was directed by one *Goodwill*, who kept that Gate, to call at the House of the *Interpreter*.

Porter.

Porter. Let me see your Pass, that I may shew it to one of the Virgins; who if she be satisfy'd in your Truth, will receive you hospitably, and shew you the Civilities of this House.

So *Tender-conscience* pulled out his Pass, and gave it to *Watchful* the Porter, who immediately rang a little Bell, at which the Virgin *Discretion* came out, and the Porter told her what *Tender-conscience* was, and whither he was going; withal giving her the *Interpreters* Pass to read, which, when she had perused, and marked the Seal, she desired him to walk in. So she had him to the Hall, and there came to him *Prudence*, *Piety*, and *Charity*, and welcomed him to the House, and brought him a little Wine and a few Figs, to refresh himself at present, 'till Dinner should be ready: for they supposed him to be weary and spent in getting up the Hill *Difficulty*, not knowing that he had taken a long Rest and Sleep in the House of *Carnal-Security*. But he voluntarily told them how he met with an Old Man, as soon as he was past the Stage on the Top of the Hill, who invited him into his House, which said he, is a stately Palace on the Left-hand of the high Road: So he told them all that had happened to him in that Place, and how he was forced at last to take up his Heels, and run away from Mrs. *Wantonness*.

Then *Piety* desired to know his Name, and he told her, saying My Name is *Tender-conscience*.

Well, says she, *Tender-conscience*, You have escaped one of the greatest Dangers on the Road, for the old Man who enticed you into his House, is called *Carnal security*, and his wife is the Lady *Intemperance*, who is always to be seen with a Golden Cup in her Hand, full of Enchantments, whereby she intoxicates those that drink out of it.

Tender-confc. Aye, says *Tender-conscience*, I believe that was the Lady who gave me the Juice of Grapes to drink out of a Golden Cup, when we were entering the Second Court.

Piety. And did you not see her two Daughters, Mrs. *Wantonness*, and Mrs. *Forgetfulness*?

Tender-confc. I know not their Names said he, but I saw two beautiful young Damsels, waiting upon the Lady *Intemperance*; and I, being overcome with the strength of the Wine, fell to dallying with one of them, till at length I fell asleep in the other's Arms.

Piety. These are the same I mean, and they use to bewitch Men to Destruction, if once they are within their Arms, especially if they fall asleep therein. But how could you get away from them again? For they used to have so many Tricks and Artifices to entangle them that once come within their Doors, that not one in ten gets out of their Clutches without suffering some great Damage.

Tender-confc. O said he, I tarried talking and arguing the Case with the Old Man so long, that I almost lost the Day; for as we were discoursing together, his Daughter came out of a Fountain stark naked, and embraced me, using all the enticing Words imaginable, to hinder my going away;

away ; but I find myself not able to struggle, or resist so powerful a Temptation, on a sudden gave a Spring out of her arms, and ran away as fast as I could drive.

Piety. In this I commend your conduct : for tho' it be said, *Resist the Devil, and he will flee from you*, yet is to be understood also of other Temptations. For when any one is tempted to unchast or lascivious Actions, there is no Time for disputing. A resolute and speedy Flight is the only Way to secure the Victory. The soul may stand the Battle against Adversities, Persecutions, Crosses, and the like ; but pleasures must be subdued by retreating from them. *He that toucheth Pitch, shall be defiled*, says the wise Man : *And he that stands capitulating with the Temptations of Uncleanness, is in Danger to fall.* The Soul, like Wax, is hardened by cold and stormy weather ; but in the Sunshine of Prosperity, and the heat of Lusts, she melts and becomes effeminate and yielding. Therefore well said one of Old, *Flee youthful Lusts, which war against the Soul* ; he does not say, Stand and face them, and resist them, but flee them, avoid them as a Plague, run away from them. It is in some Degree the same in that common Vice which this Age does so much, and so shamefully abound in, I mean excessive drinking : Men think they may safely venture into Company, without being obliged to drink, and when they are in Company, they think they may drink a little, without doing themselves any Harm ; not considering, that little does but embolden them to venture on more ; every Glass they pour down, depriving them of

so much of their Resolution and Strength to resist; and when they came to be doubtful, whether they shall let this one Glass more go down, they throw down the Sense of their Soul, their Reason, and expose her to be polluted by the Height of Debauchery and Folly, letting into their unguarded Breasts, a flood of vain Passions, with their Superfluity of Drink: Thus by little and little the poor Soul comes at length to suffer Shipwreck. In such a Case, the only remedy is, to fly the first Occasions and Temptations, to stop the Avenues of the Soul, to set a Guard upon the Senses, and restrain the Imaginations within its proper Limits. A man ought not so much as to fancy that Company pleasant or delightful, by keeping of which he runs the Hazard of his Soul's Health. Much less ought he to follow them, and court them: 'Tis much better to be thought ill-natur'd and uncomplaisant to others, than to be really so to one's self, by ruining myself to oblige my Acquaintance.

Charity. There are some Souls, that are naturally so affable and courteous, so soft and pliant, that they comply oftentimes with Company, more through Flexibleness and Sweetness of their own Disposition, than out of any real Inclination to Debauchery; nay, while they loath the Drink, they cannot forbear obliging their unreasonable Companions: This is a great Weakness, and tho' it may be capable of admitting some Excuse on the Account of that Sweetness of Temper from whence it flows; yet 'tis nevertheless dangerous, and therefore must not be palliated, lest in so doing, we turn Advocates for Vice.

Prud.

Prudence. If you please, let us break off our Discourse for the present, and go to Dinner, which is now ready, for the Bell-rings. So they rose and went into the Refectory, or Dining-room, where were more Virgins of that Society waiting for their coming, who all welcomed *Tender-conscience* to the House, every one saluting him with a particular Congratulation; and then they sat down in exquisite Order and Silence. After the Divine Blessing was invoked, one of the Virgins, whose Name was *Temperance*, carved out for the rest, for that was her Office, while another of them, named *Decency*, waited at the Table. Here was no loud Laughter to be heard, no offensive or unseemly Jest broached, but a modest Chearfulness crowned the Entertainment. They had Plenty without Riot, Variety without Extravagance; and *Frugality* and *Bounty* seemed to hand in the Dishes together. They are to nourish Nature, not to pamper Lust, or cloy the Appetite, and they rose from the Table lightsome and well refreshed, having returned Thanks to the Sovereign Giver of all good Gifts, to the Creator and Preserver of all Mankind, for refreshing them with his good Creatures.

Then one of the Virgins, named *Health*, proposed to the Company that it would be convenient and pleasant to take the Air in the Garden after Dinner: to which they all readily consented, and *Discretion*, *Prudence*, *Piety*, *Charity*, and *Temperance*, took *Tender-conscience* along with them unto a Mount, which gave them a lovely prospect of the Country round about it. And there they

sat down under the Shade of a broad-spreading Sycamore, and fell afresh into Discourse. *Tender-conscience* being desirous to learn the Reason of their living thus in a Society together, and to know the Rule and Manner of their Life; to whom *Piety* thus replied:

Piety. When we were young and lived at Home with our Friends, we were daily exposed to innumerable Vanities and Follies, and were carried away with the Flood of Custom: yet being Religiously inclined from our Childhood, we, by Degrees, as we grew up, began to grow sick of our carnal Education, and to despise the Vanities and Fooleries of the World; and sought for a Place where we might be free from them, and where we might serve the Lord both Night and Day, in all Holiness and Purity of Life. So, after much Enquiry, and diligent search, at length we were informed that a certain holy Woman, named *Religion*, had built her House in this Place, and that she being an especial Favourite of the King of this Country, was permitted to gather together a certain number of Virgins, who were willing to renounce the World, and live in this Retirement with her; having a particular Charter granted them, whereby they should be for ever free from certain taxes, Imposts and Homages, on Conditions they would make it their Business to observe such Laws and Statutes as the aforesaid Holy Woman, *Religion*, should prescribe unto them, and to live in true Obedience to her Commands all the Days of their Lives. Whereupon we were presently inflamed with a fervent Desire

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to see this Woman, and if possible, to come and live with her, I speak for us all, because I have heard the rest of my companions here own the same Inclinations as I myself had ; so we consulted no longer with Flesh and Blood, but immediately resolved to wait on her, and declare our Intentions, hoping to find favour in her Eyes, and to be admitted into her Society : which we did accordingly. And having made her a Visit, and heard her heavenly Voice, we were ravished more than ever, and grew impatient till we were taken into the House. At length our Wishes were fulfilled, our Desires granted, and here we have lived ever since, and would not change our Life for the whole World : for this woman is of a sweet Temper, and all her Laws pleasant : her Yoke is easv, and her Burden light.

Charity. Not that we condemn all those who do not live in such a State, or just according to our Rules ; for without doubt many do live mix'd with the rest of the World ; yet keep themselves unspotted from the Vices of the World ; but they are exposed to greater Danger. They run the Risque of more Temptations than we. For here one Spirit and Soul (as it were) animates us all ; Holiness and Purity are all that we aim at, and we mutually encourage one another, assist one another, and forward one another in the Practice of it. We have no Cares to embitter us, nor vain Pleasures to debauch us ; we have no Honours to tempt us to Ambition, nor Riches to make us covetous. All our Ambition is to approve our-

selves blameless in the Sight of God; and all the Riches we covet, are those which never fade away, the Gifts and Graces of the Holy Ghost.

Tender-cons. But I suppose you have some particular Laws and Rules, to which you are obliged to conform yourselves, which I should be glad to know.

Piety. Yes, we have so, and I will acquaint you with them in the best Manner I can.

1. We are obliged to rise every Morning before the Sun, and then we join altogether in Prayer and Praises to the great God of Heaven, thanking him for his past Blessings, and imploring his Favour and Protection over us.

2. Then every one goes to their proper Business, as belongs to their Office, 'till the Time of Refreshment, and so again 'till Dinner.

3. We are obliged to entertain all Pilgrims that are travelling towards the Heavenly Country, provided they shew their Pass, or give an Account of themselves, as may be thought equivalent.

4. At the Close of the Day, we are obliged to join all again in Prayer and Praises, as in the Morning.

5. We are obliged to keep and maintain the King's Armoury, and to furnish all Pilgrims with Weapons and Armour of Proof against all Dangers and Disasters whatsoever.

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These are the general and most important Laws of our Society ; but besides these, we have many particular Rules of less Note, tho' very good, and in a Manner necessary to our well being: All which it would be too tedious to rehearse.

Temp. Only give me leave to insist upon the Statute of Moderation in Eating and Drinking, which we are strictly charged to keep under severe Penalties, which I suppose you have forgot.

Piety. It is true indeed, I had forgot to mention it, and am very glad of that Forgetfulness, since I have thereby given you an Opportunity of discoursing more at large upon that Subject, who are best able to do it, as being appointed the particular Interpreter of this Statute ; therefore pray inform the Pilgrim about it.

Temperance. This Statute of Moderation in Eating and Drinking, is grounded on this Consideration ;

That *Adam* fell by eating the forbidden Fruit : the first Sin that was committed in the World by Mankind was by Eating. Now though it be not certain whether it proceeded from some natural Contagion in the Fruit which *Adam* did eat, or from the Venomous Breath of the Serpent, that recommended it to *Eve*, or from any other hidden Cause, yet we are sure that whereas *Adam* was before in the full Perfection of human Nature, being the lively Image of the glorious God, his Soul being very full of the Beams of Eternal Light, his Understanding clear and serene as the Morning, his Will regular and obedient to his Reason, his Body
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in perfect Vigour and Health, Beauty and Proportion, impassable and immortal; no sooner had he tasted the fatal Morfel, but a strange Alteration beset him: The Image of God was immediately defaced and sullied. His Soul grew dark and cloudy, his Understanding and Reason become dull and unactive, and his Will went retrograde; in short, all the Faculties of his Soul were dislocated and disjointed. As for his Body, it become weak and unhealthful, subject to divers Casualties, Sickneses, and Infirmities, and at last to Death itself. This was the Effect of irregular Eating. Nor did the Mischief rest here, but he transmitted it to his Posterity, conveyed all these ill Qualities of Body and Soul to his Children, whereby all the generations of Men in the World are under the same Misfortunes, corrupted both in Body and Soul, conceived in Sin, and brought forth in Iniquity. But as if we were not unhappy enough in this Original Depravation of one Nature, the greatest Part of Mankind endeavour to increase the Misery, by their own actual Repetition, and continual Practice of the same Crime; Gluttony and Drunkenness reigning over the greatest Part of the World. This is the Reason why the Statute of Moderation in Eating and Drinking is so strictly enjoined to Society; and well it were if all the World would observe it, then would there be found Minds in sound Bodies.

Tender-conf. Wherein does this Moderation in Eating and Drinking consist?

Temp.

Temp. It consists in bridling and regulating the Appetite, as to the *Quantity* and *Quality* of Meats and Drinks.

Tender-Conf. Pray shew me how it consists in bridling the Appetite as to *Quantity*.

Temp. It teaches us to eat and drink no more at a Time, nor no oftener in a Day, than is requisite to preserve the body in Health, to suffice Nature, and refresh the Spirit. It is a taming of the Body, and bringing it into Subjection to the Soul, so that the Inferior Faculties may be subservient to the Superior.

Tender-conf. But how shall a Man know how much will exactly serve to keep the Body in Health, to suffice Nature, and refresh the Spirit, since there are many different Constitutions in the World as there are Faces?

Temp. The Way to know this, is for every one to observe his own Temper, and then they will quickly find out the true Measure, and proper Time for Eating and Drinking. But take this for a general Rule: That it is by all Means convenient to rise from Table with an Appetite, and to have a Mind, after a Meal, as well disposed for Labour, for Exercise, or for Prayer, as it was before. He that Eats and Drinks beyond this, breaks the Rule of Moderation: for the End of Eating and Drinking is to refresh Nature, and make it more vigorous and active, and not to render it dull and heavy.

Tender-conf. Pray tell me what good Effects this Moderation produces in the Soul, and how it works there.

Tem

Temp. Great certainly, and manifold are the Benefits which redound to the Soul, from the constant Practice of this Moderation in Eating and Drinking: for tho' the Soul be of itself an immortal and impassable Essence, yet while it is joined with our mortal Body, it partakes of all its Conveniences and Inconveniencies: If the Body be in Pain, the Soul suffers with it; if the Body feels Pleasure, the Soul enjoys it likewise. Nay, rather 'tis the Soul alone that is sensible of every Thing that happens to the Body; for the Body of itself is but dead and inactive Matter, incapable of Sense or Motion in itself; 'tis the Soul which gives Life, Motion and Sense to it. Now therefore as the Body is maintained in Health and Vigour, so does the Soul flourish and triumph within herself: On the contrary, when the Body is sickly and weak, the Soul languishes by Sympathy. He therefore that eats and drinks to Excess, and thereby cloyes his Stomach, fills his Body full of contagious Humours, and sows the Seed of many Diseases in his own Bowels: This Man is no Friend to his Soul, for she by this Means grows dull and sluggish, dark and cloudy, dull and melancholy, and void of all Pleasure and Comfort; whereas on the contrary, he that bridles his Appetite, and eats and drinks no more, nor oftner than suffices Nature, and refreshes his Spirits, his Soul is always lively and vigorous, sprightly as Youth, and serene as the Morning, full of Light and Comfort; and, in a Holy Triumph, she often soars aloft, and basks in the Rays of eternal Brightness, despising the World, and all that is in it, excepting her own

Taber.

Tabernacle, which is always kept neat and clean, and therefore she takes Delight to repose herself therein, when, like the Eagle, she is tired with her lofty Flights. Our Bodies are the Temples of the Holy Ghost, and he that pollutes them with Riot and Uncleaness, is guilty of Sacrilege. And therefore well said Solomon, *Be not a Companion of Wine-bibbers, and riotous Eaters of Flesh.*

Tender-conf. I thank you for your good and wholesome Talk: Now pray shew me how Moderation in Eating and Drinking consists in bridling the Appetite, as to the Quality of Meats, &c.

Temp. In order to the better clearing up of this Point, it is necessary to look back to *Adam*, who, we find, had Permission and Leave given him to eat of the Fruits in the Garden of Eden, but only he was forbid to taste of the Fruit of the *Tree of Knowledge of Good and Evil.* And afterwards to intimate that God took an especial Regard to the Qualities of Man's Food, he was told by God what Sorts of Fruits and Herbs should be his Diet, and which should be Food for the Beasts: *Of every Herb bearing Seed, and of every Tree bearing Fruit, he was allowed to eat: And the Grass of the Field was appointed for the Beasts.* Here we may observe, that there was no mention made as yet of Flesh or Fish to be eaten, not 'till after the Flood; so that many are of Opinion that the Father's before the Flood did eat no manner of Flesh; and it is not improbable, that this was the Reason of their living so very long, nothing more conducing to Health and long Life, than an Ascetick Diet, that is, a
Diet

Diet of Fruits, Roots, and Herbs, Honey, Oll, &c. without Flesh or Fish.

The first Time we read that God gave to Man a Licence to eat Flesh, was after the Flood, when he blessed Noah and his Sons, saying unto them, *Be ye fruitful and multiply and replenish the Earth; and the Fear of you, and the Dread of you shall be upon every Beast of the Earth, and upon every Fowl of the Air, upon all that moveth upon the Earth, and upon all the Fishes of the Sea, into your Hands are they delivered. Every moving Thing that liveth shall be Meat for you, even as the green Herb have I given you all Things; but Flesh with the Life thereof, which is the Blood thereof, you shall not eat.*

So that you may see, that even in this first Licence to eat Flesh, Man was restrained from eating it with the Blood, which Restraint was afterwards more particularly confirmed in the Law of Moses, when the Fat was also forbidden to be

eaten in these words, *Speak unto Levit. vii. 23, the Children of Israel, saying, Ye shall eat no manner of Fat, of Ox, 24 of Sheep, or of Goat, &c. which*

Prohibition must needs have Regard to the Quality of Fat. And a little afterwards, there is a separation made between the Meals that were to

be eaten, and those that were not; between the clean and the unclean Beasts, Birds, and Fishes.

Which Law was strictly observed by the Children of Israel throughout their Generations, and it is to this Day: Now, without doubt, it was on the Account of the different

good

good or ill Qualities that resided in the Flesh of these Creatures, that some were forbidden, and others allowed.

And though this Law was abolished by the Coming of Christ, yet we find the Apostles in their Council at *Jerusalem*, forbid the eating of Things strangled, and Commanded the Christians to abstain from Blood. And in the Lives of the Apostles, it is *Acts xv. 19, 20.* recorded, that some of them abstain from all Flesh, during their Lives. And not only the Apostles, but other Christians in those Days were abstemious, living chiefly upon Herbs, or the like Sustenance, as *Paul* witnesses in the Epistle to the *Corinthians*.

Upon the whole Matter, we may conclude, That all this Caution and Care about the Difference of Meats from the Beginning of the World to the Flood, and from the Flood to the giving of the *Mosaick* Law, and from thence to the Times of the Apostles of Jesus Christ, would not have been, had there not been some greater Reason for it, than barely to try Men's Obedience, or to furnish them with Emblems of Virtue and Vice, as some hold. There must be something in the Nature of living Creatures, some different Qualities that occasioned one Sort to be forbidden and another allowed. And though we are not now obliged to keep the Law of *Moses*, yet I cannot find upon what Grounds many Christians take the Liberty to act contrary to the Ordinance of the Apostles
of

of Christ, in eating Blood and Things strangled.

Tender-conf. I remember I have heard this Point handled before by some Disputants; and to this last Part of your Discourse it has been answered, that Jesus said, *Not that which goeth into a Man defileth him, but that which cometh out.* And Paul says, *To the Pure all Things are pure.* And he called the Doctrine of, *Touch not, Taste not, Handle not,* a Doctrine of wordly Elements, and beggarly Rudiments.

Discretion. But then if that saying of Christ be taken literally, one may venture on all Manner of venomous living Creatures without Danger of Hurt. Without doubt, there is a discreet Choice to be made in our Diet, as to the Qualities of the Things we eat and drink, and every one in this is left to his own Conduct; only this general Rule ought to be observed, that we forbear eating and drinking such Things as we find by experience, or know by common Observation to be prejudicial to Health, Impediments of Virtue and Devotion, Spurs to Vice and Passion, by intoxicating the Brain, heightning the Blood, disordering the Spirits, or by any other Ways being subservient to the Works of the Flesh, or the Temptations of the Devil. In so doing, we shall do well.

Prudence. And as to that Saying of Paul, *To the Pure all Things are Pure*; it may well be retorted, that the same Apostle said in another Place, * *All Things are lawful to me, but all Things are not expedient*: *All Things are lawful for me, but I will*

not

not be brought under the Power of any Thing. To which he immediately subjoins these Words, (*Meats for the Belly, and the Belly for Meats: but the Lord shall destroy both it and them.*) Now by this Coherence of the Text, it is plain that he spoke in reference to the Liberty that was given to Christians in Eating; shewing, that tho' they were freed from the strict and punctual Observation of the *Mosaick Law*, according to the Letter, yet, that nevertheless, they were obliged by the Law of Prudence and Christian Virtue, to make such an Election of Meats, as might neither offend Charity, nor interfere with the grand Design of Religion, which is to make us more holy and pure, not more licentious and profane.

Charity. Your mentioning the Offence which may be given to *Charity*, by dissolute Libertinism in Eating, puts me in Mind of another Passage of the same Apostle, where he says, *If* 1 Cor. viii. 13. *Meat make my Brother to offend* (or be scandalized) *I will eat no Flesh while the World standeth, lest I give Scandal to my Brother.* Certainly *Charity* is the very Flower and Quintessence of all Christian Virtues, the particular Glory of the Christian Religion, and the fulfilling both the Law and the Prophets. He that pretends to Christianity, and has not *Charity*, is an Infidel in Masquerade, a Spy upon the Faith, a religious Juggler, a dead Mimick of Divine Life: he runs with the Hare, and holds with the Hounds; he mocks God, cheats Man, and damns himself; he is the very Sink of Sin, for in him all the Vices in the World disemboague them-

themselves, as in a common Emunctory. But lest I be mistaken by those that here give me this Character of a Man that wants Charity, I will explain myself more at large, and give you a particular Description of this radical Virtue. I do not mean by Charity, only that Branch of it which bears the Fruits of material good Works, in feeding the Hungry, giving Drink to the Thirsty, cloathing the Naked, visiting and redeeming Prisoners and Captives, harbouring those that want a Place to lay their Heads in, visiting and relieving, comforting and healing the Sick, and the like Acts of Mercy. Charity is of a far larger and more spiritual Extant than all these good Works amount to: Nay, some of them may be performed without

Charity, as good Paul witnesses,
 * 1 Cor. xiii. 3. when he says, * *Tho' I bestow all my Goods to feed the Poor, and though I give my Body to be burned, and have not Charity, it profiteth me nothing.* In which Words he plainly supposes, that many outward good Works may be done, and yet the Doer of them may want Charity: Therefore when I speak of Charity, I understand that divine Accomplishment of the Soul, which the same Apostle in the following Words describes:

† 1 Cor. xiii. 3. † *Charity suffereth long, and is kind; Charity envieth not; Charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no Evil; rejoiceth not in Iniquity, but rejoiceth in the Truth, beareth all Things, believeth all Things, hopeth all Things, endureth*

dureth all Things: This is the compleat Character of *Charity*, and he that makes it good in his Practice, is a perfect Christian, a Believer in his true Colours, a Companion of the Faith, an *Israelite* indeed, in whom there is no Guile, a living Stone in the Temple of God. He runs with Patience the Race that is set before him: He practices Sobriety, Righteousness and Godliness, towards God, Man, and himself: His Soul is the Receptacle of Goodness, the Center of Piety, in which all Virtues delight to inhabit. In all Things he has a holy Tendernefs, and acts even to the Curiosity and Niceness of Divine Love. Tho' his Body dwells on Earth, his Soul lives in Heaven; he couches under the Shadow of the Trees of Paradise; he breathes immortal Air, and often tastes of the Fruits of the Tree of Life.

Now to apply this to the Subject you have been handling; I say, that a Man endued with this Divine and Supernatural Gift of Charity, as he loves God above all Things, so he loves his Neighbour as himself, and will in all Things so compose himself, as to be void of Offence both toward God and Man. He will (in all Things indifferent) comply with the Prepossessions, Prejudices, and Customs of his weak Brother.

* *To the Jews he became as a Jew,* * 1 Cor. xi.
that he might win the Jews: To 20, 21, 22.
them that are under the Law, as under the Law, that
he might gain them that are under the Law. To them
that are without Law, as without Law, (being not
without Law to God, but under the Law to Christ)
that he might gain them that are without Law:

To

To the Weak, he will become as Weak; that he may gain the Weak: He made all Things to all Men, that by any Means he may save some. With them that eat Flesh, he will eat likewise, asking no Questions for Conscience-sake, for the Earth is the Lord's and the Fullness thereof. With those that abstain, he

* 1 Cor. xi. 31.

32, 33.

will practice Abstinence. Whether he eats or drinks, or what ever he does, he does all to the Glory of God; giving none offence, neither to the Jews nor to the Gentiles, nor to the Church of God; but pleasing all Men in all Things, not seeking his own Profit, but the Profit of many, that they may be saved. This is the Practice of a perfect Christian; this is the ultimate End of the Commandments; the non ultra of both the Law and the Gospel, and the Aim of our statute of Moderation in Eating and Drinking.*

To this Discourse of *Charity* the whole Company agreed; and *Tender-conscience* expressed a more than ordinary Satisfaction and Complacency in her grave and moderate Decision of a Controversy which he had raised. He had long been disturbed in his Mind about this Point, but was now convinced of the Truth, and gave them all most hearty Thanks for their edifying Discourse, making a particular Acknowledgment and Address to *Charity* for his Evangelical Conclusion.

Then the *Virgin Temperance*, who began this Discourse of Moderation in Eating and Drinking, and whose proper Office it was to interpret and expound that Statute, called for two Lamps, which were immediately brought by

by Obedience, one of the Waiters. Now one of the Lamps gave but a dim Light, so that you could hardly discern whether it was burning or not. On the contrary, the other shined very bright and clear. Then said Temperance, You see the Difference between these two Lamps, how the one affords but a weak faint Light, and the other sheds her Beams round with great Splendor. The Crystals are both alike, but only one of them is sullied and footed (as it were) with Smoak and Vapours, the other is transparent and clear. These are Emblems of Moderation and Riot in Eating and Drinking. The Soul of Man is a Lamp, which will burn and shine with great Splendor, if the Body be kept clean and purify'd by Temperance, Abstinence, and Fasting. But if a Man by excessive Eating and Drinking, does pollute and stain his Body, his Spirits (which are the Crystal of his Soul) are clouded and thickened with Vapours and Smoke, so that he neither shines in good Works to others, nor has much Light to himself; and if the Light that is in him be Darkness, how great must that Darkness be?

Tender-conf Pray give me Leave to trouble you with one Question more about Fasting, because I think you mentioned that just now, as one Means to purify and cleanse the Body, and render it more instrumental to the Operations of the Soul. I desire to be informed what Example you have of Fasting in the Scripture, and whether it be now requisite and profitable for a Christian to fast, and what are the proper Effects of it?

D

Temp.

64 *The Pilgrim's Progress.*

Temp. It will be no trouble to me, but a Delight to satisfy you in this Point, according to my Ability, as it is my Office: Know then, that Fasting is a practice frequently recommended in the Book of God, and warranted by the Example of sundry good and holy Men: We read that *Moses* fasted Forty Days and Forty Nights in the Mountain; and though no Mention be made of Fasting before the Flood, yet the Lives of Men in that Infancy of the World, in all Probability were a daily Fast, or at least a continual Abstinence from Flesh: So that what now seems so grievous and troublesome a Discipline, was then peradventure, esteemed but a natural and universal Diet, observed by all Mankind, whereby they preserved their Body in an inviolable Health and Vigour, prolonged their Lives almost a Thousand Years. But now in these later Ages of the World, the Bodies of men are grown weaker, and Men count it a heavy Task to fast once a month: nay, once a year seems too much for some dainty Constitutions. There were several occasions for Fasting among the People of God in Old Time. * There was

* *Lev. xxiii.* a day of Atonement commanded 27, 28, 29, 30, to be yearly observed by the *Israelites*, throughout their Generations for ever, in which Day they

were to fast and afflict their Souls from Even to Even. This was an Annual Day of Publick Humiliation enjoined to that People for ever. It was customary also to fast on any mournful Occasion, and † *David* fasted when

† 2 *Sam. xii.* his Child lay sick. And the Men of *Jabesh Gilead* † fasted Seven

† 2 *Sam. xxvi.* Days when they buried the Bones of *Saul* and *Jonathan* his Son under a Tree at *Jabesh*. And as soon as *David*

heard the News of their Death both he and all the Men that were with him, took hold of their Cloaths and rent them: *And they mourned and wept and * fasted until Even, for Saul, and for Jonathan his* * 2 Sam. 1.

Son, and for the People of the Lord, and for the House of Israel, because they were fallen by the Sword. Moreover, the People of Isreal used to fast in Time of any publick Calamity, and not only they, but other Nations also, as the Inhabitants of the great City of Nineveh, when the Prophet Jonah foretold the Destruction of that stately City would come to pass in forty Days, they proclaimed a † Fast,

and put on Sackcloth, from the greatest † Jonah iii. of them even to the least: For Word 5, 6, 9.

came unto the King of Nineveh, and he arose from his Throne, and laid his Robes aside, covering himself with Sackcloth, and sitting in Ashes. And he caused it to be proclaimed throughout Nineveh (by a decree of the King and his Nobles) saying: Let neither Man nor Beast, Herd nor Flock, taste any Thing, let them not feed nor drink Water.

But besides those solemn and publick Fasts, we read of some private Men who practised it, as the Prophet Daniel? who fasted Three

full Weeks, in which Time he eat § Daniel x. no pleasant Bread, neither came 2, 3.

Flesh nor Wine within his Mouth.

And this Fast of his was so acceptable to God, that he sent one of the Holy Angels to him, and saluted him with the Title of, *A man greatly beloved*, bidding him not to fear, or be troubled; For, says he, from

66 *The Pilgrim's Progress.*

the first Day that thou didst set thine Heart to understand and to chasten thyself before God, thy Words were heard, and I am come for thy Words. Now I am come to make thee understand what shall befall thy people in the latter Days. And when he had thus comforted and strengthened *Daniel*, he revealed to him many wonderful and secret Things that should come to pass in the World. So that by these great Favours shewed to *Daniel*, we may plainly see how acceptable Religious Fasting is to God. Many more Examples of this Kind might be produced out of the Old Testament; but these may suffice to shew, that Fasting was a Duty often practised by the People of God, and by the Holy Men under the Law of *Moses*. And the Gospel recommends it from the Beginning to the End by the Examples of *Christ* and *John the Baptist*, of *Peter*, *Paul*, and the Rest of the Holy Apostles, as well as by their Counsels and Exhortations; nothing is more frequently inculcated than this Duty of Fasting, throughout the Writings of the New Testament.

And without all Doubt, it is now as requisite as ever it was: since we are liable to the same Infirmities, exposed to the same Temptations, and beset with the same Dangers as the former Christians were, against all which Evils, Fasting is the proper Remedy. Fasting mortifies the Body, and tames Concupiscence: it quenches Lust, and kindles Devotion: it is the Handmaid of Prayer, and the Nurse of Meditation: It refines the Understanding, and subdues the Passions; it regulates the Will, and sublimates the whole Man to a more spiritual State of Life. It is the Life of Angels, the Animator of the Soul, the great Advantage of Religion, the best Opportunity for Retirements

of Devotion. Whilst the Smoke of carnal Appetites is suppressed and extinguished, the Heart breaks forth with holy Fires, 'till it be burning like the Cherubim, and the most extasy'd Order of pure and unpolluted Souls. These are the proper and genuine Effects of religious and frequent Fasting, as they can witness who make it their private Practice.

Tender-conf. You have made me in Love with Fasting, by giving so fair an Account of it, and discovering the good Consequences of it to the Soul and Body, and I am resolv'd to make Trial of it myself hereafter; for in my Opinion, as you describe it, it causes a Man to draw near unto God, while his Soul being by Abstinence and Fasting withdrawn (as it were) from the Body, and abstracted from all outward Things, retires into herself and in the secret Tabernacle within, she sits under the Shadow of the Divinity, and enjoys a more close Communion and intimate Union with God.

When *Tender-conscience* had made an End of these Words, he began to think of his Journey; and giving them all his Thanks for the kind Entertainment he had met with in this Place, and especially for their edifying Discourse, he rose up to take his Leave: Then they rose up with him, and accompanied him to the Armoury, which stood by the Gate, and there they armed him all over with Armour and Weapons of Proof, as was the Custom to do to all Pilgrims, because the Rest of the Journey was like to be more dangerous, the Ways being infested with Thieves and Robbers, with Sons of *Belial*, and Murderers, also with Fiends and Devils. Also they gave him his Pass,

which he had delivered to them at his first coming thither; now they had all set their Hands to it, to confirm and strengthen it: the more, bidding him be sure to have a Care of it. So they conducted him to the Gate, and wishing him a prosperous Journey, he parted with Tears in his Eyes.

Now I saw in my Dream, that *Tender-conscience* went forward a good Pace, 'till he came to the Brow of the Hill, where the Way led down into the Valley of *Humiliation*; but because it was steep and dangerous going down, he was forced to slacken his Pace, and lean hard upon his strong Crutch; yet he was apt to slip, and could hardly stop himself from running, or rather tumbling down the Hill; but at length with much ado he got safe to the Bottom, and came to the valley of *Humiliation*. Now all this Valley was a kind of a Marshy Boggy Ground, and was at this Time all overflowed with Water, so that there was but one Way to pass through it with Safety, and that was over certain Planks fastened to Stumps, or Posts, and joined one to another; that is, the End of one Plank to the End of another, for it was but one Plank's Breadth all the Way, and that a very narrow one. This Set of Planks was called the Bridge of *Self-denial*, and it reached quite over the Valley of *Humiliation*. Now the Waters were very high, and touched the Planks: nay, in some Places they covered them so, that a Man could hardly discern his Way. The Sight of this dangerous and narrow Bridge, did not a little discourage *Tender-conscience*; but considering that it grew toward Night, he was resolved to venture over it. So on he went courage-
ously,

ously, but with a very slow Pace, because of the exceeding Narrowness of the Planks, which also now and then would seem to yield and bend under him, which often put him into Fright lest they should break, and he be drowned in the Waters. And the more to increase his Troubles, when he was got half Way over, the Air was all hung full of Nets, Traps and Gins, which were placed so low, that a Man could not walk upright, but he must be caught in some of them: These were planted here by the Prince of the Power of the Air, to catch such Pilgrims in as were high minded, and walked with out-stretched Necks; therefore when *Tender-conscience* perceived the Danger that was spread before him, he stooped down, and crept along upon his Hands and Knees, and so escaped the Nets and Gins; and he had this Advantage moreover, that he could go faster in this Manner, and more securely, without Danger of tottering over on either Side of the Planks into the Water, as he was often like to do, when he walked upright. In this Manner crawled he along, 'till he was almost got over, when he saw several Boats making towards him on either Side of the Bridge, and in the Boats there were Men that rowed them, who hallooed and called after *Tender-conscience*, but he regard them not: For he was afraid lest they were some of the Robbers or Murderers which infested that Country, and therefore he kept on his Pace; but they rowed hard by him, and shot several Arrows at him, some of which missed him, others he received with the *Shield* Ephes. vi. 16. of Faith, that was given him out of the King's Armoury: Now the Names of those Men who rowed in the Boats, and shot at *Tender-*

conscience so fiercely, were *Wordly-Honour, Arrogancy, Pride, Self-conceit, Vain-glory, and Shame*; which last happened to let fly an Arrow that wounded *Tender-conscience* slightly in the Cheek, fetching up all the Blood into his Face, but did him no greater Harm; so at length he got to the End of the Bridge, and then he was past the Danger of the Nets and Gins, so that he could now walk upright, and that upon dry Ground, and he went on singing;

*Though many Toils and Dangers I have run,
Much Pain and Hardship I have undergone;
Yet still my God hath mingled Sweet with Sour;
Oft-times he smil'd when he did seem to low'r.
O'er Hills and Dales he leads me by the Hand,
Thro' Bogs, and Fens, by Water and by Land:
He feeds, and cloaths, and arms his Pilgrims still,
Protecting them from Danger, Death and Ill.
Tho' Satan spreads his Nets, and lays his Gins,
To trap their Souls in Labyrinths of Sins,
Yet by God's Grace I have escaped his Wiles,
The humble Pilgrim Satan ne'er beguiles.
Humility the Soul's pure Refuge is,
The lowest Step that leads to highest Bliss.*

Then I saw in my Dream, that *Tender-conscience* enter'd the Valley of the Shadow of Death, and Night over took him, so that his Feet stumbled in the Dark, and he was ready to fall into the Ditch or the Quag, which were on each Side of the narrow Way: But being in the midst of Summer, the Sun arose within a few Hours, and so he enjoyed the Day-light, which was exceeding comfortable to him, though he met with dis-

The Pilgrim's Progress.

71

mal and frightful Objects? for the Valley is of itself very dark, and there hangs perpetually over it such dark and thick Clouds of Confusion, that what for them, and what for Death, who spreads his Wings over this Valley, the Sun gives but a very dim and faint Light here: Yet that which shined at this Time served to Light *Tender-conscience* along the hollow dreadful Way, where he heard, as he went along, a continual Howling and Yelling; but at length he got clear of all, and came to the End of the Valley, even to the Place where *Christian* saw Blood, Bones, Ashes, and mangled Bodies of Men lying upon the Ground; but now they were buried, and a Pillar was erected in the Place, as a standing Memorial of all the Cruelties that were acted by the two Giants that lived in the Cave hard by this Place. There was an Inscription on the Pillar also, giving an Account of all the righteous Blood that had been shed in the World on the Score of Religion, from *Abel's* to that Day. There was also a Summary of all the bloody sanguinary Laws that had been enacted on that Account by cruel Tyrants, as *Pharaoh*, *Nebuchadnezzar*, *Darius*, *Antiochus*, *Nero*, &c. There was a Relation of a Woman and her Seven Sons, that were all barbarously tormented with exquisite Tortures, and afterwards put to Death, because they would not taste of Swine's Flesh, contrary to their Conscience, and the Law of God: On the same Account also, a venerable old Man called *Eleazar*, was cruelly scourged to Death, by the Command of a Tyrant. Many curious Memorials were there engraven on this Pillar, which *Tender-conscience* took great delight to read: Now the Name of the Pillar is *Victory*, and hard by it, even over against

the Cave of the two Giants, *Pagan* and *Pope*, there is another Cave, wherein *Tender-conscience* saw a middle-aged Man sitting, of a mild, grave, and venerable Countenance, and his Name was *Reformation*: Now it was this Man's Charge to look after this Pillar, and to see that no injury be done to it by the Thieves and Robbers that infest that Road, nor by any Giant of the *Pope's* Party; for he maintained a great Army under Ground, his Cave being of a vast extent, and his Army used sometimes to issue out, and commit great Spoils and Ravages in the neighbouring Countries. But now *Reformation* kept as strong a Party as he, and had as much Room in his Cave to lodge them in, and sometimes they would go out and skirmish, sometimes come to a pitched Battle, and then the Ground would be afresh strew'd with dead Bodies, and stained with Blood, 'till they were buried out of the Way. All this *Tender-conscience* learned from one that came out of the Cave of *Reformation*, and fell into Discourse with him, telling these and many other Matters to him, as they stood talking by the Pillar. At length the Man having understood that *Tender-conscience* came from the Valley of *Desolation*, and was going to the Heavenly *Jerusalem*, was very inquisitive after his Country, and Place of his Birth: For, said he, I have heard my Father say, that I was born in that Country too, and brought from thence very young; and when my Father came to this Place, he left me in the Custody of *Reformation*, with whom I have continued ever since, and what is become of my Father, I know not, nor whether I shall ever see him again or no: but

but I remember he used to talk of going to the Cœlestial City, which I suppose is the same Place whither you are now travelling, and therefore if you will accept of my Company, I will gladly travel along with you, having great Hopes of seeing my Father there, or hearing something of him: and besidea, they say it is brave living in that City, and that it is the richest Place in the World; therefore I would gladly go along with you, in Hopes of getting into that City to dwell.

Tender-conf. I like your Motion very well, for I have travelled alone hitherto, which made the Way seem more tedious to me, and a Companion in the Rest of my Journey would divert Melancholy, and we should encourage each other in our Pilgrimage. But I must acquaint you with one Thing first, and that is, That your Journey will prove ineffectual, I doubt, unless you came in by the Wicket-gate that is at the Head of the Narrow Way, and can produce your Certificate from the *Interpreter*: For, as I am certainly informed, the King has given strict Orders that none shall be admitted into the Heavenly City, that are not thus qualified.

Then *Seek-truth* (for so was the other Man called) replied, I have a Pass by me, which my Father procured for me when he brought me along with him, and he told me he had it from the *Interpreter*, giving me a strict Charge to have a Care of it.

Tender-conf. What was your Father's Name, and from whence came he!

Seek-Truth. His Name was *Little-Faith*, and he came from the Town of *Sincere*.

Tender conf. O! I believe I have heard Talk of him; if he be the same Man I mean, there goes a Report, as if he had been robbed in a Place called *Deadman's Lane*.

Seek-truth. I hope not so, for I am sure he had Store of Silver and Gold about him, besides some very rich Jewels; nay, I may say, he carried his whole Estate about him, so that if he was robbed on the Road, he is utterly ruined and undone; I am very much concerned at this sad News, and shall not be at Rest 'till I have enquired farther about it. Therefore, if you please let us hasten to go forward on our Journey, and it is Ten to One, but I shall be more particularly informed of this Matter by the Way. I will only call two or three more Friends of mine, who are very desirous to travel towards the Heavenly Country, and would be glad to take the Opportunity of your good Company: So he ran into the Cave, and called for *Zealous-mind*, *Weary o' th' World*, *Convert*, and *Fielding*, who all came out to know what he would have.

Zealous-mind. Have! says *Zealous-mind*, you may be sure that 'tis no Hurt he would have, when *Seek-truth* calls for us

Seek-truth. No, my Friends, I call you for your Good, I hope, and to fulfill your own Wishes: for you have often told me how desirous you were to travel towards the Heavenly *Jerusalem*, and now here is a Man going that Way, that would be glad
of

of your Company ; for my Part, I am resolved to go along with him, do as you please.

Weary-o'th'-World. And I, said *Weary o'th'-World*, for here's nothing in this Country but Trouble, Vexation, Cares, Grief, and all Manner of Evil ; I would not tarry a Day longer in it, if I might be a King. Come, let's be going.

Convert. I burn with Desire to go to that glorious Place, of which I have heard so many renowned Things. I care not what Hardships I undergo, nor what Torments I suffer, provided I may get thither at last.

Yielding. And for my Part, I like your Companies so well, that I will go with you to the End of the World with all my Heart. For you talk so wisely, and tell such pretty Stories, that you have won my very Heart ; I am ready to melt, when I hear *Seek-truth* discourse of such strange Things as are in the Heavenly Country, and tells his Father's Travels from the Valley of *Destruction*, and how kindly he was entertained by the Way at some good Houses.

Seek-truth. Well, if you are all agreed, come follow me, and I will bring you to the Man that is now on his Pilgrimage to *Sion* ; he stands not far off from the Cave's Mouth, by the Pillar of *History*. So they all follow'd him by one Consent, and went out of the Cave, where they found *Tender-conscience* waiting for their Appearance : Then they went up to him, and saluted him one by one, and after some Questions passed on both Sides, they went forward together.

Now

Now I saw in my Dream, that as they were going up a Kind of rising Ground, they saw before them a Man walking an even moderate Pace, and they made Haste to overtake him; for by his Gait they guessed he was no ordinary Man, as a certain Wise Man observed, *By a Man's Gait you may know what he is.* So when they came up to him they saluted him courteously, and he returned their Salutation with an Air which discovered the Tranquillity and Peace of his Soul. Then *Tender-conscience* said to him, Sir, If a Stranger may take the Liberty to ask you a Question I intreat you to tell me whether your Name be not *Spiritual-man*; for I think I have seen you before, and was told that you were called by that Name.

Spiritual-man. Yes, said *Spiritual-man*, I am the same you take me for, and though your Knowledge of me be but as yet imperfect, yet I very well know you and all your Company, and am glad to see you so far in your Journey towards the Heavenly City, whither we are all going.

Tender-conf. I do not wonder that you know me and my Fellow-Travellers here with me; for I have heard a very learned and holy Man, one *Paul* the Apostle, say, * *Cor. ii. 15.* That you know * all Things, and judge all Things; and therefore I am very glad that we are so happy as to overtake you upon the Road: I hope we shall have your good Company to our Journey's End.

Spiritual-man. With a very good Will, for it is my Delight to keep Company with those that set their Faces *Sion*-wards, and are going thither,

as

The Pilgrim's Progress.

77

as I perceive you are at this Time ; but I espy a Young Man in your Company, who, I doubt, will not be able to go through this tedious Journey, but will either faint by the Way, or turn aside with the *Flatterer*, or take up his Abode in *Vanity Fair*. Then turning himself to *Yielding*, he said unto him, Young Man, you are the Person I mean : Do you think you shall be able to hold out to the Heavenly *Jerusalem* ?

Yielding. I make no doubt of it, Sir ; for I find myself in good Health, and as able to Foot it as any of the Company.

Then they went together 'till they came to a great Wilderness, where were several Paths leading Divers Ways ; so that had it not been for *Spiritual-man*, (who alone knew the right Way) they had wandered no doubt into some dangerous Parts or other, and had either been devoured by Wild Beasts, or taken Prisoners by some cruel Giants, whose Castles stood in the remote Corner of the Wilderness. This made them all shew a great deal of Respect and Obedience to *Spiritual-man*, and to esteem him as their Guide and Patron : So they went along together 'till they came to a Place where was an altar built, and there was incense burning thereon, and the Smell of the Incense was very fragrant, refreshing the Spirits of the Pilgrims. Then *Spiritual-man* spake to this Effect. My Brethren, you must know that this Wilderness is much haunted with Wild Beasts, as also by Thieves and Murderers, Spirits and Hobgoblins, which oftentimes assault poor Pilgrims in the Night-time, and sometimes by Day : Now had we taken any other Path, we had been in Danger
of

of falling into their Clutches; but now, I hope, there will be no such Danger, if you will follow my Counsel.

Tender conf. We will readily obey thee in all Things, for we see that thou art a Man of God, and hast the Mind of Christ. Tell us therefore what we shall do to be safe from the Dangers that threaten us in this Place.

Spiritual-man. You see this Altar of Incense here perpetually smoaking and sending up Clouds of a sweet smelling Savour to Heaven. Now the Smoke of this Incense keeps off all Spirits and Hobgoblins, and the Fire upon the Altar keeps off all Wild Beasts. If then you would be free from the Danger of Wild Beasts, let every Man take a Coal from the Altar, and carry along with him; and if he would be free from the Spirits and Hobgoblins, let him take of the Incense that is in in the Treasury of the Altar, and carry it along with him, as he travels through the Wilderness, let him often kindle a Fire with a Coal from the Altar, and burn the Incense therein, so shall he be protected from all Evil. Let him awaken the Spirit of Prayer, and kindle True Devotion in himself, by making a good Use of the Grace of God: For the Heart of a devout Man, and one that fears God, is an Altar of Incense, always sending up holy Ejaculations, which are a sweet Savour or Perfume before God. Such a Man attracts the Divine Blessing and Protection.

Tender-conscience. But how shall a Man pray? In Form, or without? With Words, or in Silence?

Spiritual-

Spiritual-man. That you may be the better satisfied in this Point, you ought to consider, that Prayer is the Soul's Discourse, or Conversation with God. Now seeing that God knoweth all Things, and discerneth the secret Thoughts of our Hearts, it is a Thing indifferent in private Prayer, whether we use Words or not; for the Soul may discourse and converse with God as well in Silence as with Words; nay, better sometimes; because Silence preserves her Attention, and Prevents wandering Thoughts; whereaa, when the Soul is occupied in Verbal Prayer, it often proves little better than Lip-Service; as God complained of Old, *This People serve me with their Lips, but their Hearts are far from me.* But however, this silent or mental Prayer, is a Gift which all Men are not capable of. Some have not the Recollection of Spirit, that Composedness of Mind, as to pray in this Manner; and it is convenient that such Men should use Words. But whether they use a set Form or no, in private Prayer, is not material; only let me give this reasonable Caution. That those who use Extemporary Prayer, be careful of committing any Indecency, by uttering improper Expressions, vain Repetitions, or using too many Words, which must needs be offensive to the Divine Majesty, who knows our Necessities before we declare them, and only requires an humble and fervent Application of our Hearts to Him for what we stand in need of. All the fine Words in the World without this, all the rhetorical Flourishes, the elegant Cadences, the softest Periods without this, are but sounding Brass, and a tinkling Cymbal in the

the Ears of God; and therefore good was the Advice of Solomon, *When thou comest into the House of God, let thy Words be few, and be more ready to hear than to offer the Sacrifice of Fools*, intimating thereby, That Multiplicity of Words in Prayer, is but the Sacrifice of Fools. And

a greater Man than Solomon has said, * *Mat. vii. 7, 8. When ye pray use no vain Repetitions, as the Heathens do; for they think that they shall be heard for their much speaking. Be not therefore like unto them, for your Father knoweth what Things ye have need of before ye ask him.* And therefore

the Form of Prayer which Christ here prescribed them as a Pattern, was very short, but comprehensive, including in less than an Hundred Words, all the several Parts of Prayer, as Adoration, Thanksgiving, Petition, Obligation, Intercession, &c. And this, no doubt, he prescribed for a Pattern to others, that all who call upon God may do it with Reverence and Godly Modesty, using but few Words, and those pithy and significant, comprehensive and full, proper and becoming his Majesty we address ourselves to.

Tender-conscience. You have given me great Satisfaction, as to this Matter, which has often disturbed my Mind, and kept me at too remote a Distance from God, not knowing certainly how to pray acceptably: But now I am convinced that God requires chiefly the Heart; for it is but Reason, that he who is a Spirit, and the purest of all Spirits, should be served in Spirit and in Truth, which cannot be done where the Heart goes not
along

along with the Lips; and if it does, then it matters not whether it be in a set form of Words or no; the Fervency and Attention of the Mind, the Regularity of the Affections, and the Lawfulness of our Petitions, being the chief Thing regarded by the Sovereign Majesty of Heaven.

Seek truth. How happy am I to light into such good Company! I have been long searching and enquiring into the Nature and Obligation of Christian Duties, and particularly this of Prayer, which puzzles a good many well-meaning People; but I never met with so much Comfort and Satisfaction as now I have found in your Discourse:

Weary of the World. I approve of what has been said concerning Prayer; for I find so many Defects in the best of my Devotions, that I have no Heart to venture on vocal Prayer at some Times; for if I should, my Heart would afterwards check me, with putting an Affront upon God, whilst in the midst of passionate Words, and devout Expressions, my Thoughts were employed clear another way, while my Tongue chattered like a Magpye to God, and my Heart was upon the Devil's Ramble, started a Thousand vain and foolish Thoughts, amidst the most serious and religious, the most fervent and pious Words of the World. I know not how it fares with other People, or what Advantages they may find; but for my Part, so long as I carry Flesh and Blood about me, I cannot pre-
sume

sume to be free from Distractions, Alienation of Mind, Coldness, Indifference, and impertinent Suggestions, even in the calmest Minutes, the most recollected Seasons, and the severest Application of my Mind to the Duty I am engaged in. Much less can I hope for an Immunity from such Failings, when I give the Reins to my Tongue, and suffer my Lips to prate over a Multitude of formal Words: For then I find it falls out with me, as I have heard say it does to Musicians, who by long accustoming themselves to play on any Instrument, at length get such a Habit, that they can run over the familiar Tunes, without minding or giving Attention to what they are doing. Not that I thereby condemn the Use of Vocal Prayer, for without doubt it is expedient for some People, and in a Manner necessary in the Publick Worship of God, where many People are to join together in offering up the same Petitions, Thanksgivings, Intercessions, &c. which cannot be performed without a Form of Words, which are the only proper Means of conveying our Conceptions and Thoughts one to another, and consequently making each other sensible what we all pray for. In short my Judgment is, That it is all one, in respect to God's hearing us, whether we use Words or not, in Publick, or in private; but for the Sake of Human Necessities, Words are necessary in Publick, and a frequent Application of Mind is absolutely required both in publick and private, as the only efficacious Means

Means to render our Prayers acceptable to the Divine Majesty.

Then I heard in my Dream, that as they walked along the Wilderness, the Wild Beasts roared, and sent forth hideous Noises, which put some of them into no small Disorder and Consternation; but the rest, who had more Courage, heartened them on. So at last they got out of the Wilderness, and came in Sight of the Town of *Vanity*, where *Faithful* was put to Death for his Testimony to the Truth. Now the Town was very magnificent and stately

to the Eye, full of Temples *Part i. p. 120.* and other publick Structures; whole lofty Towers being adorned with Gold and other costly Embellishments, made a glittering Shew in the Sun-shine. Likewise it was exceeding large and populous, so that there was a perpetual Noise to be heard at a Distance, like the Roaring of the Sea, because of the Multitude of People that were always running up and down the Streets, which made poor *Yielding* think that this was the City whither they were all going to. He was so taken with the glorious Figure this Town made, that he could hardly contain himself from running thither before the rest of the Company. Which when *Spiritual man* perceived, he said,

Spiritual-man. Young Man, mistake not this Place, for it is not the Heavenly City, as you imagine, but a meer Counterfeit; it is *Babylon*, the Town of *Confusion* and *Vanity*; Though our
Way

Way be through it, yet we are not to take up our Rest there. We may abide there for a short Time, as at an Inn, but we must not think of settling there for ever.

Yielding. I thought, Sir, by the Description that had been given me of the Heavenly *Jerusalem*, that this had been the very Place indeed, but now you have satisfied me to the contrary.

So the Pilgrims went forward, and enter'd into the Town, but they met with a great many Affronts and Injuries by the Way, by reason of the strange Dresses they were in, and because they had not the Mark of the Beast in their Foreheads, nor on their Right-hands, as all the Inhabitants of the Town had; therefore the Boys hooted and hallooed at them, and gathered a Rabble about them; nay, some of the graver Sort threw Dirt upon them as they went by their Doors, they mocked and derided them, they fastened all manner of Slanders and Reproaches upon them, and very few there were in all that Place, that shewed any Compassion or common Civility to them. But this did not at all dishearten any of them, saving the Young Man to whom *Spiritual-man* spake last, whose Name was *Yielding*: He indeed being discouraged by the inhospitable Humour and Carriage of the Townsmen towards his Companions, and being strongly invited by a very courteous spoken Man, to leave that giddy-brained Company of Fools (for so he termed the Pilgrims) and come and dwell with him, and he should

should find all Things to his Content: he accordingly complied, and forsaking his Company, followed the Man, who conducted him to a Tavern in the Market Place, and sending for some of his boon Companions, they fell to carousing and making merry; they also drank Confusion to the Pilgrims that were going to the Heavenly City; But *Yielding* got little by the Bargain, for being surfeited with Excess of Wine, he died suddenly in the Night-time.

In the mean while the Rest of the Pilgrims passed through the Streets of the Town molested on all Hands by the ruder Sort of People, and unpitted of them that, according to their Age and Stations, ought to have shewn more Wit and Humanity. Thus they went on, 'till they came to a Place called the *Exchange*, where the Merchants used to meet and traffick; Men of all Nations and Families, Men of all Tribes and Languages, each one busy in his particular Occupation or Commerce. But when the Pilgrims came amongst them, they all with one Accord left their Business and Talk, and stood gazing on these Strangers, saying among themselves, What Countrymen are those that appear in so strange a Dress, so differing from those that use to frequent this Place?

Then I saw in my Dream, that *Zealous-mind*, one of the Pilgrims, stood up and spoke to the Multitude, saying, Men and Bretheren, Partakers of the same Flesh and Blood, with us,

us; why stand you gazing on us, as though some new Thing had happened unto you, which you have never seen before? Have you forgot the Days wherein *Christian* and *Faithful* passed through your Town, whereof the one was burned for the Testimony which he bore to the Truth, and the other, tho' imprisoned, yet by the mighty Power and Providence of God, escaped your Rage and Malice? are these Things out of your Memory already? or are your Records Silent in this Matter? we are come upon the same Account as they, and are going to the same County whither they bent their Course; therefore wonder not at our unusual Dress, for it is necessary, that all those who travel *Sion*-ward, should be apparelled after the Fashion of that City, that so their Entrance thereto may be easy, and without Blame. This is the Reason why we are not cloathed after the Manner of the Town, or of this World; for we have no abiding City here, but seek one to come, whose Builder and Maker is God. After *Zealous-mind* had made an End of speaking, some of the Merchants left their Affairs and joined themselves unto the Pilgrims, others mocked and derided them. But they shook the Dust off their Feet, and departed from that Place, and the Merchants who had left their Merchandize, went along with them. And the People followed them out of the Town, hallooing and hooting at them; but they remembering the saying of Christ (*Cursed be he that hath set Hand to the Plough of the Kingdom and looketh back*: regarded not the ridiculous Noise

Noise they made, but kept on their Course on the King's Highway, neither turning to the Right-hand, nor to the Left, but walked directly forward in the way of the Lord, till they came to the Plain of *Ease*, where the Merchants hearkened to the enticing Words of *Demas*, and were persuaded to go down into the Silver-Mine, to dig for Treasure that corrupteth; but the rest of the Pilgrims would not turn aside out of the Way to follow after filthy Lucre. Yet they had not gone far, before one of them, whose Name was *Weary-o'-th'-World*, was turning about to look back toward the Silver Mine, when *Spiritual-man* espying him, caught hold of his Arm, as he was facing about, and stopped him, saying Brother, here is a Sight just before you, which will convince you of the Danger of looking back in this Place. So he shewed him the Pillar of Salt into which *Lot's* Wife was turned, which stood directly before them on the Way-side. Then *Weary-o'-th'-World* thanked him for his friendly Admonition and Assistance, confessing that he was tempted with a Thought of Covetousness, which made him attempt to look back toward the Silver-Mine, but that he was glad he had so timely prevented both his Crime and his Punishment, by shewing him the Example of *Lot's* Wife, who for looking back on *Sodom*, was turned into a Pillar of Salt.

Now in my Dream, I saw that the Pilgrims went forward 'till they came to the River of God, their Way lying along by the River side, where grew Trees bearing all manner of delightful Fruits, which the Pilgrims tasted to their

wonderful Refreshments: They also drank of the Waters of the River, whose Virtue is to rejoice the Heart more than Wine; and there being pleasant Green Pastures all along the Banks of the River, they laid down sometimes to repose themselves there, and then rose up to prosecute their Journey; coming at length to the Place that led down to *Doubting-Castle*, which was demolished in the Days of *Christiana* her Pilgrimage; so they passed by the Stile that *Christian* and *Hopeful* went over, when they were taken Prisoners by Giant *Despair*, kept the Highway, never stopping till they came to the *Delectable Mountains*, were they again refreshed themselves in the Gardens and Vineyards, eating freely of the Fruits that were growing therein. Now as they went up these *Delectable Mountains*, they came at last to a Mountain that was at the Top of all the Mountains, and established above the rest of Hills, and it was called *The Mountain of the House of the Lord*. Now there were Shepherds feeding of their Flocks all over this Mountain, and there were Men of all Nations, Tribes, and Languages, walking up and down on the Mountain, and sometimes they talked with the Shepherds, at other Times they talked amongst themselves.

So I saw in my Dream, that as the Pilgrims went along the Highway, there stood some Shepherds by the Way-side tending on their Flocks; and the Shepherds asked the Pilgrims, Whence they came, and whither they were going? To whom *Spiritual-man* replied, Sirs, We

are

are come from the Valley of *Destruction*, and are going to the *Cœlestial City*.

Shepherd. Ye are welcome thus far in your Journey, for now you are on the Top of the *Delectable Mountains*, even on the Mountain of the Lord's House; and here be Men of all Nations, Tribes, and Languages, that are going the same Journey with you; only they tarry here a-while to take the Air of these *Delectable Mountains*, and to partake of the Fruits that grow on this holy Gound, which are good to refresh and strengthen them after their wearisome Travel. Moreover, we Shepherds have Remedies for all the Diseases that Pilgrims are subject to in their toilsome Journey, and we minister freely unto them of such Things as we have; giving Advice and Physick to the Sick, opening the Eyes of the Blind, and the Ears of the Deaf, and loosening the Tongues of the Dumb, causing them to shew forth the Praise and Glory of God. To this End we are placed here, and our Tents are open to all Comers, were we entertain the Stranger, the Fatherless, and the Widow, the Rich and the Poor, the Weak and the Strong, the Young and the Old, at the King's Cost, who prepares a Table for all that will come to it, and hath made us his Stewards, to portion out to every one what they need; we have Milk for Babes, and Meat for them that are ripe of Age. Our Doors are not shut Day nor Night, neither do we cease crying out, *Ho! every one that is thirsty let him buy Milk without Money, and Wine without Price. For the Lord hath prepared a Feast of fat Things, of Wine well refined, and he inviteth all Men to his Table.*

Then the Shepherds conducted them into their Pavillions, and set before them such Dainties as they had not met with before in all their Journey. So they eat and drank chearfully, and were mightily refreshed, and afterwards the Shepherds invited them to walk out and take the Air of the Mountain, which they did, and found it the wholesomest, purest, and pleasantest Air in the World: For it was perfumed with the Odour of Oranges and Lemons, Pomegranates and Citrons, and all manner of Spice-Trees, which grew upon the Mountain in Abundance; so that what with the admirable Diet, and what with the delicious Air of this Place, their strength was renewed like Eagles; for they rested there with the Shepherds two or three Days, who shewed them great Hospitality; for they had all Things common among themselves, and therefore the Pilgrims went freely up and down from one Tent to another, and were kindly received every where; for this is *Emanuel's Land*, the Holy Mountain of the Kingdom of Peace, where their Spears were turned into Pruning-hooks, and their Swords into Plough-shares, every one sitting peaceably under his own Vine, and under his own Fig-Tree, and no Man did Harm to another, but all lived together in Unity, Love, and Peace. The Shepherds also shewed them many wonderful Things of the Mountain, as the Hill of *Error*, and the Hill of *Caution*; and when the Time came that the Pilgrims were desirous to pursue their Journey, the Shepherds had them to their Overseer, whom the King had set over them, even one of their Brethren, and a Shepherd: To this Man they

they brought the Pilgrims, who, when they came before him, blessed them, saying, *Peace be unto you*; And when the Shepherds had told him who they were, and how far they had travelled, and whither they were going, he anointed them with a certain rich and sovereign Ointment, which would exceedingly strengthen them in the rest of their Journey. Then the Pilgrims bowing their Heads down to the Ground, took their Leave of the venerable Old Man, giving him Thanks for the Kindness he had shewed them.

Then the Shepherds went along with them, and shewing them the Door in the Side of the Hill, which is a *By-way to Hell*; and lent them their Prospective-Glass to take a Prospect of the Cœlestial City through it. Which when the Pilgrims had a Glimpse of, they were ravished with the Sight of such glorious Things, and longed to be there; wherefore they desired the Shepherds to give them Leave to depart, which was granted them, only the Shepherds first gave them Directions concerning the Way, bidding them to have an especial Care lest they slept upon the *Enchanted Ground*, which they must needs pass through, before they could arrive at the Heavenly City, and it lies just on this Side the Region called *Beulah*.

Moreover, I saw in my Dream, that the Pilgrims having bid Adieu to the Shepherds, went down from the Mountain into the Plain, having a large Valley before them, which was called the Valley of *Vain Opinions*: Now as they were going through this Valley, they saw a company of Men before them, and as they drew

nearer, they could hear them talk very eagerly one to another, as tho' it were about some weighty Matter. So when they came up to them, they perceived that the Men were talking about the King of the Country, which made them dispute very passionately, and with a great deal of Heat: One asserted, That the King was of his Opinion, another, That he only had the right Understanding of the Royal Mind, Will, and Pleasure; and each Man quoted some Article or Sentence of the King's Statute-book, in Confirmation of what he had said: So that there was a great Noise and Hurly-burly among them, insomuch that they were ready to go together by the Ears, while every one thought himself in the right, and all the rest in the wrong: Thus contended they till *Spiritual-man* spoke to them, and said, Good People, What is all this Clamour for? Then they all ceased their loud Talking, and gave Attention to what he would say, who thus proceeded:

Spiritual-man. I hear you very vehement and earnest in Controversy about the King's Pleasure, ony saying, he knows best, and another, that he is best acquainted with it. This puts me in Mind of the Words of Christ, where he says,

* *Mat. xxiv.* *If any Man shall say unto you, Lo, here is Christ, or he is there, believe it not: For there shall arise false Christs, and false Prophets, and shall shew great Signs and Wonders, inasmuch that (if it were possible) they shall deceive the very Elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold he is in the Desert, go not forth; behold, he is in the secret Chambers,*

bers, believe it not. For as the Lightning cometh out of the East, and shineth even unto the West, so also shall the Coming of the Son of Man be. Therefore I have Reason to judge of you all as Deceivers and false Prophets, since you so exactly make good the Character which our Lord has given them. For whereas one boasteth that he knows the King's Mind; another that he is the best Interpreter of his Will: *ye* are all out of the Way of Truth; The King's Mind is with none of you, Christ is not among you: 'Tis the Shepherds who are his Privy Counsellors, who know the Secrets of the Kingdom; go ye therefore and feed with the Flocks, and frequent the Places where they lie down at Noon, so shall ye learn Knowledge, and preserve your Feet from stumbling into Error. And having spoken these Words, he turned from them with all his Company, and they kept on their Way over the Plain. Now they had not gone far, before a Man bolted out upon them from a little Cave on the Side of the Highway, which was called the Cave of *Natural Speculation*, and the Name of the Man was *Human-reason*: So he asked them, Whence they came, and whither they were going? To whom *Spiritual-man* made answer, We came from the Valley of *Destruction*, and we are going towards the Heavenly *Jerusalem*, and we shall be glad of thy Company, if thou wilt go along with us.

Human-reason. I am designed for the same Place myself, and would gladly accept of any good Company; but I suppose you intend to go the same Way as yonder Shepherds shewed

you, who know no more of it than the Man in the Moon, but only 'tis their Livelihood to tell a Parcel of strange Stories to Strangers and Travellers, making them believe, that they are Servants to the King, and that it is their Office to entertain Pilgrims, and give them Directions for the Way. They pretended also to give them a Prospect of the Heavenly *Jerusalem*, through a Prospective-Glass, and to shew them one of the Mouths of Hell; whereas they are a Pack of meer Jugglers and religious Cheats, amusing the credulous and unwary Travellers with Fictions and romantick Stories of Heaven and Hell, and using Enchantments to delude them in their Way thither, casting a Mist before their Eyes, when they pretended to give them a Glimpse of the Glories of that Place. For that is a deceitful Glass through which you looked, and presents you not with the true Appearance of Things; as I can prove at large, if you would be pleased to hear me out. Nay, I can demonstrate before your Eyes, without the Help of any Glass, the Situation and Beauty of the Cœlestial City, and shew you the nearest Road thither, and as plain, as that two and three make five.

Spiritual-man. Thou art as Blind as a Beetle thyself, and wilt thou pretend to direct us in the Way to a Place which thou never sawest, nor knowest? Go, get thee into thy Den again, and go not about to seduce poor harmless Pilgrims; for we will not hearken to thy insinuating Discourse, but keep on our Way, as the Shepherds directed us.

Tender-

Tender-conf. Nay, pray let us hear what the Man can say for himself; for he seems to be a smart Man, and no Fool: And therefore I would fain hear his Reasons.

Spiritual-man. Your Curiosity is dangerous, and may cost you dear; therefore pray be persuaded to turn away your Ears from hearing of Vanity and Delusions. You have run well hitherto, do not halt near your Journey's End.

Tender-conf. I cannot be satisfy'd in my Mind, unless I hear this Man's Arguments; for he seems to have something extraordinary in his very Face, and more in his Words.

Zealous-Mind. To the Empty are empty Things; if this Man be so obstinate, that he will tarry and hear the Fellow prate, let him tarry alone; why should we lose Time for his Folly? Let us hasten forwards to Run the Race that is set before us.

Spiritual-man. No, Brother, let us rather bear one another's Burthen, and to fulfil the Royal Law of Christ our King. Let us pity his Infirmary, as St. Paul exhorts us in the like Case;

* Brethren, says he, if a man be overtaken in a Fault, ye which are * Gal. vi. 1, 2. spiritual, restore such a one in the Spirit of Meekness, considering thyself lest thou also be tempted. And another

Apostle saith, † Brethren, if any † Jam. v. 19, of you do err from the Truth, and 20.

one convert him, let him know that he who converteth a Sinner from the Error of his Way, shall save a Soul from Death, and shall bide a Multitude of Sins. Now therefore since this

our Brother is tempted with a vain Curiosity to hear the Arguments of *Human-reason*, let us stay a while, and I will undertake to confute him; which will be more to my Brother's Profit, than if he had never heard him Speak. Go to then, said he, turning to *Human-reason*, let's hear what thou hast to argue against the Way that we are going.

Human-reason. Then *Human-reason* putting on a grave and serious Countenance, spake as follows: Gentlemen, it is not manly to fall into a Passion, and abuse a Stranger, before you have a just Cause given you, especially when you are ignorant of, or mistake his Quality. I am sprung of a right noble and illustrious Family, and as ancient as any in the World, by my Father's Side: *Understanding* is my Father, who is a Prince and Courtier, and of near Kin to the Royal Family of Heaven. Therefore, as ye are Gentlemen, I hope you'll use me with that Respect which is due to my Birth and Extraction, and not run me down with reproachful Names and scurrilous Language.

Spiritual-man. Cry you Mercy, Sir, I know your Father very well, and honour his noble Birth and illustrious Quality; and give me Leave to tell you, your Mother is but of mean and obscure Quality, and a notorious Strumpet; and therefore you must excuse us, if we esteem no better of you than of a Bastard, or at best a very degenerate Son, a Mungrel Breed, partaker more of your Mother's Vices than your Father's Virtues, who surely was much overseen, when he suffered himself to be debauched by such a common Drab as she. Her name was *Sense*, the Daughter.

Daughter of *Animal-life*, an old doating Sot, that minded nothing else but Eating, Drinking and Sleeping, his Birth Place being no better than a Dunghill; this was your goodly Grandfather by your Mother's Side. Now he used to prostitute your Mother, when she was young to all comers and goers; and among the rest, the Prince your Father fell in Love with her once upon a Time, and lay with her, and begot you. So that you have no such Reason to glory in your high Birth, but rather to be ashamed of your Father's Infirmitie, in committing Folly with such an Adulteress as your Mother. Besides, what signifies your being his Son, unless you were also endued with his princely Virtues? and he himself lost these Virtues after he had defiled himself by Acquaintance with your Mother. For he was once quick-sighted as an Eagle, but now his Eyes are dim: In this you resemble him to the Life, for you are purblind. He was active and sincere, but now is dull and treacherous; in this also you are like him, for you are heavy and dull in all your Operations, and as uncertain and wavering as a Weather-cock. I could take Notice of a great many more ill Features and Qualities in you, but that it would be tedious and tiresome to the Company.

Zealous Mind. Aye, aye, it is not worth while to lose so much Time in talking to this Impostor, when we are on a Journey.

Weary-o'-th'-World. No, indeed, Brother *Spiritual-man*, no more it is; and were you but half so tired as I, you would not stand reckoning up

this Fellow's Genealogy, or making Comparisons between him and his Father, I long to be at my Journey's End: come, let's be jogging.

Spiritual-man. Have Patience, my Brethren, whilst this Man and I discourse this Point farther, for the Sake of *Tender-conscience*, who seems to be stagger'd at his first Words, and has an itching Desire to hear what he can say for himself: Perhaps he will have a better Opinion of the Man, if we should refuse to converse with him, he might think that we were ashamed or afraid to stand the Brunt of his boasted Demonstration, and so would conclude the Truth on his Side. Therefore, for his Sake, have patience a while, and I doubt not but I shall convince this Man of his Error, and make him hold his Peace, if not recant his ill-grounded Opinions, to the Glory of God, and the Edification of us all, especially of poor wavering *Tender-conscience*.

Then they all agreed to tarry and hear out the Dispute between them: So *Spiritual-man* bid *Human-reason* wave all farther Preamble about his Birth and Family, and fall upon the Point in Hand, making as quick Dispatch as he could.

Human-reason. Well then, I tell you in short, you are out of the Way, and if you will follow my Directions, I will shew you a far nearer and more secure Road to the Heavenly Country. I believe, and know there is a God, as well as you, and worship him Day and Night; but I take not up this Belief, nor practice this Worship on other Mens Credits; I do not blindly pin my Faith on other Mens Sleeves, nor worship God according to the Traditions of Men, as you do;

but

but I lay a sure Foundation of my Faith, I behold and contemplate this wonderful and glorious Fabrick of the World, and by a regular Deduction I trace the Footsteps of an Eternal Divinity, whilst climbing up the Chain of inferior and second Causes, I at length fasten upon the uppermost link, and clearly see the first and Supreme Cause, Source, and Spring of all Things visible and invisible. Thus as common bodily Objects are the first and lowermost of this Chain of Causes, so my Senses are the first and lowest Step of my Faith, whilst by a Chain of rational Inferences, I join the first and last Things together, and make my Senses, Reason, and Faith, to be all proportionably subservient to the Adoration I pay to the eternal Godhead. Thus I observe a due Order in letting that which is Natural first take place, and then afterwards that which is Spiritual. Whereas you take a quite contrary Course, and so do all that hearken to those blind Guides, the Shepherds on yonder Mountains. For they teach you to begin at the wrong End, and laying aside the Service of your Senses and Reasons, which are the essential Properties of your Nature, to believe by an implicit blind Faith, the Doctrines and Opinions of such a Number of Men, pretending they were divinely inspired; and not only so, but to believe Doctrines that are diametrically opposite to your Reason, and the common Sense and Experience of the whole World. As for Example, They Teach, and you must Believe, that One can be Three, and Three are but One, con-

contrary to the first Principles of Natural Reason, That God is Man, and Man is God: That a Virgin could conceive a Son without the Help of a Man, and after a Child-birth remain a Virgin: With many more Opinions of the like Nature, inconsistent in themselves, and with other fundamental Principles of Nature.

Tender-conv. If all be true as this Man says, then for-ought I see, we are guilty of Downright Popery. I have heard many wise and learned Men say, That the great Secret of that Religion is to make its Profelytes believe, by a blind implicit Faith, Things directly contrary to Sense and Reason; and if we are guilty of the same Error, wherein do we differ from the Papists? For my Part, I am wonderfully taken with this Man's Discourse, he speaks home to the Purpose, and I can't see what can be objected against it, or how it can be answered.

Spiritual-man. Be not carried away with every Wind of false Doctrine, but let your Heart be established in the Truth. Be not credulous, but examine well his Discourse, and you shall find it all Sophistry and Deceit, as I shall make apparent, if you give me the Hearing.

In the first Place therefore, he goes upon a wrong Ground, in supposing our Reason to be perfect, in exercising itself upon its proper Objects. Before the Fall of *Adam* indeed, it was so, but now it is imperfect and frail; it was then one intire shining Diamond, but now it is shattered into Pieces. We only retain some Fragments or Sparks of the original Jewel; we can boast of
nothing

nothing but some broken Remnants of Reason, escaped from that fatal Shipwreck of human Nature, which still float up and down in a Sea of uncertainties. We grope as in the Dark, and can hardly discern the Things that are familiar to us. Our Notion of Things are liable to a Thousand Mistakes, our Inferences loose and incoherent, and all our Faculties turn'd upside down. Our Discourse commonly is rather Rhetorick than Reason, and has either a Smatch of the Serpent's Sophistry, or the Woman's soft and insinuating Eloquence: These generally supply the Place of true Masculine Reason, whilst the Sophist does but mimic the Philosopher, and both they and the Orator act the Divine, as this Man does in his specious Accusation of the Shepherds, and Vindication of his own Way. For,

In the Second Place, Suppose we grant his Ground to be good, and that Reason is perfect in its exercising itself on its proper Objects; yet his inferences from thence are but the Effort of his Eloquence and Sophistry, while he would endeavour to persuade us, that Divine and Supernatural Things are the Objects of Natural Reason also. It is but just the same Thing as if he would go about to convince us, that we may hear with our Noses and see with our Ears. We may as well do this, as discern Divine and Supernatural Things by Natural and Human Reason. God has endued us with different Faculties, suitable and proportionable to the different Objects that engage them. We discover sensible Things by our Senses, rational Things by our Reason, Things intellectual
by

by Understanding, but Divine and Cœlestial Things he has reserved for the Exercise of our Faith, which is a kind of Divine and superior Sense in the Soul. Our Reason and Understanding may sometimes snatch a Glimpse, but cannot make a steady and adequate Prospect of Things so far above their Reach and Sphere. Thus by the Help of Natural Reason I may espy there is a God, the first Cause and Original of all Things; but his Essence, Attributes, and Will, are hid within the Veil of inaccessible Light, and can't be discerned by us, but through Faith in his Divine Revelation. He that walks without this Light, walks in Darkness, tho' he may strike out some faint and glimmering Sparkles of his own. And he that out of the gross and wooden Dictates of his Natural Reason, carves out a Religion to himself, is but a more refined Idolater than those who worship Stocks and Stones, hammering an Idol out of his Fancy, and adoring the Work of his vain Imagination. For this reason God is nowhere said to be jealous, but on the Account of his Worship. To this End he was so particularly nice, (if I may so speak with Reverence) in all these strict Injunctions he laid on the Children of *Israel*, as to his Worship. He gave to *Moses* in the Mount an exact Pattern of the Tabernacle, and all its Vessels, Instruments, and Appurtenances: He prescribed the particular Times and Seasons, the particular Manner, and Rites, and Ceremonies of his Worship, not a Tittle of which they were to transgress under pain of Death. Now what needed all this Caution and Severity, if it were a Matter
so

so indifferent as this Man makes it, how God is worshipped? He thinks, if, by patching up half a Dozen Natural Reasons together, he can prove a Deity, and pay some Homage or Acknowledgment to him as such, that all is well with him; nay, that he is in the nearest and most ready Way to Heaven, in the mean While concluding that we go round about, if not a quite contrary Way, to take up our Religion on no less Credit and Authority than that of Divine Revelation. This he calls laying aside our Senses and our Reason, to believe by a blind and implicit Faith, the Doctrines and Opinions of a certain Number of Men, pretending to be divinely inspired; and not only so, but believing Doctrines diametrically opposite to our Reason, and the Common Sense and Experience of the whole World. But tell me, O vain Man! how do we lay aside our Senses and our Reason, when we use both in a due Subordination to our Faith? Faith itself comes by Hearing, which is one of our Senses: We hear the glad Tidings of the Gospel preached to us, and our Hearts are brought into Subjection to the Power thereof: Natural Reason taught us to believe there is a God, but Faith teaches us how to believe in him, and how to worship him. The Things which we believe of him are indeed far above our Sense and Reason, but not contrary to them. Nay, in this our Sense and Reason are instrumental to our Faith, that when we read or hear of the Miracles which were done by Christ and his Apostles, our Reason tells us they could not be done but by the mighty Power of God, and that God would

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would

would not by such Miracles give Testimony to a Lie; therefore, consequently, our Reason teaches us to believe, that Christ and his Apostles were really such as they professed themselves to be: He the Son of God, they his Servants, and Men inspired by the Holy Ghost, and consequently, that all their Doctrines were true. How then can I stumble at the Doctrine of the Trinity, the Incarnation of Christ, his being conceived without Help of Man, and brought forth by a Virgin, she remaining a pure Virgin? Thus far my Reason is serviceable to my Faith. The one leads by the Hand to the Veil; the other draws it back, and discovers all the sacred Mysteries. Yet still let Reason keep her Distance; she is but the Handmaid, Faith the Mistress. Sense and Reason attend in the outer Courts of the Temple, but Faith enters into the Holy of Holies. Now, *without Faith it is impossible to please God. Faith is the Evidence of Things not seen, the Substance of Things hoped for.* This is that Faith, which thou, O *Human-reason*, much contemned and villified! This is that Faith which the Shepherds recommended to us: This is that Perspective-Glass thro' which we saw the Glories of the Cœlestial Jerusalem; therefore cease henceforward to speak Evils of the Ways of the Lord; cease to pervert the Souls of such as seek the Lord in Sincerity, and with an humble Faith. When he had made an End of these Words, *Tender-conscience* burst out into Tears for Grief and Joy; for Grief that he had suffered his Mind to be wraped by the seducing Eloquence of *Human-reason*, and for Joy that *Spiritual-man* had so well answered and confuted

futed his Arguments, which made him address himself thus to *Spiritual-man*.

Tender-conf. I am heartily sorry that my Foolishness should hinder all the Company of such Time, while we might have been a good Way on our Journey: Now I am fully satisfied that *Human-reason* is but an *Ignis-fatuus* to the Mind, a false Light, a Deceiver, and therefore let us leave him to his Den of Shadows, and prosecute our Journey.

Now I saw in my Dream that they went forward, while *Tender-conscience* sang,

*Pain Human-reason boasts himself a Light,
Tho' but a wandering Meteor of the Night,
Bred in the Bogs and Pens of common Earth,
A Dung-hill was the Place of his high Birth;
Yet the Impostor would aspire to be,
Esteem'd a Son of noble Pedigree:
Vaunting his Father's Titles and high Race,
Tho' you see Mungrel written in his Face.
A better Herald has unmask'd the Shame,
And prov'd a Strumpet was the Juggler's Dame.
In vain he seeks on Pilgrims to impose;
In vain he strives to lead them by the Nose;
The Cheat's discover'd, and bright Truth prevails,
When humble Faith does hold the sacred Scales.
Reason and Sense are but deceitful Guides;
A better convoy God for us provides.
Caelestial Truth dwells in th' Abyss of Light,
Wrapt up in Clouds, from Human-reason's Sight.
He that would see her, as she's thus conceal'd,
Must look by Faith, believing what's reveal'd*

Reason

*Reason may well at her own Quarry fly,
But Finite cannot grasp Infinity.*

*Rest then, my Soul, from endless Anguish freed,
Meer Reason's not thy Guide, nor Sense thy Creed:
Faith is the best Insurer of thy Bliss;
The Bank above must fail before the Venture miss.*

Now as they went along, they came to the Place where the *Flatterer* had seduced *Christian* and *Hopeful* out of the Road into a *By-way*, which might easily be done; for tho' it was a *By-way*, yet it seemed to lie as strait before them as the true Way. But however our Pilgrims had the good Fortune to escape the Way that led to the Nets, by Means of *Spiritual-man's* Company, who had a shrewd Insight into the Road.

Now I saw in my Dream, that they had not gone far, before they all began to grow very drowsy, inasmuch that *Weary-o'th'-World* began to talk of lying down and taking a Nap. At which *Convert*, who had not spoken a Word since they parted from the Cave of *Reformation* till this Time, fetched a deep Sigh, and wept bitterly; but amidst his Tears he called out very earnestly to *Weary-o'th'-World*, warning him not to sleep in that Place. This sudden Passion and extraordinary Carriage of *Convert*, who had been silent all the Way before, made every Body curious to learn the Occasion of it, and *Spiritual-man* desired him to acquaint the Company with the Occasion of this sudden Motion. Then *Convert* told them, if they would escape Death, or the very near Danger of it, they must not offer to sleep on that Ground, and promised to give them

an Account of his Life in short, desiring them to give good Attention to his Words, which would be a Means to keep them waking. So he began:

Conv. You may remember, the Shepherds at parting, among other good and wholesome Advices, bid us have an especial Care not to sleep on the *Enchanted Ground*. Now when I saw some of the Company inclined to sleep, I called to Mind the Shepherds Exhortation, and also my own former Miscarriage in this Point, which made me burst into Tears, to think how far I had gone back from Heavenward, by reason of sleeping on this Place; and what Danger you would all have run, should you have but lain down on this *Enchanted Ground*. This is the Place the Shepherds told us of.

Spiritual-man. Blessed art thou of the Lord, O happy Young Man, who has prevented us from sleeping in this Place. Pray entertain us with a Relation of your past Travels, for I perceive by your Discourse, that you have been this Way before now.

Convert. 'Tis possible that you may have heard of one *Atheist*, who met *Christian* and *Hopeful* a little Way off from this Place, as they were travelling towards the Heavenly City. I am the Man, tho' my Name be now changed, neither was that my proper Name, but was given me after my Sleep on the *Enchanted Ground*: For my Name before was *Well-meaning*, and now my Name is *Convert*. I was born in the Valley of *Destruction*, and brought from thence very young by my Father; but as we came along by that Man behind us, even by *Human-reason*, I was so pleased with his deluding

Dis-

Discourse, that my Father could not get me along with him, but I must needs tarry a while to converse with *Human-reason*; telling my Father, That he being old and crazy, I should soon overtake him. But *Human-reason* had such enticing Ways with him, that I had not Power to leave his Company a great while; nay, and at last, when he saw that I would go, he must needs accompany me to this Place, and at Parting he gave me something to drink out of a Phial, which he told me was an excellent Cephalic, and good against all Distempers of the Brain, to which Travellers are liable, by reason of Heats and Colds, and the like; so he took his Leave, and went back to his Cave. But he was no sooner gone, than I fell asleep on the Ground, whether through the Nature of the Vapours which arise out of the Ground, I know not, but my Sleep seem'd very sweet to me; and I believe I had slept my last here, had not I been us'd from my Childhood to walk in my Sleep: For, getting up in my Sleep, I walked back again the same way by which I came, till I was quite off from the *Enchanted-Ground*, and there I met with *Christian* and *Hopeful*, who were going forward to *Mount-Sion*. So when they told me whither they were going, I fell a laughing heartily at them, calling them a Hundred Fools, for taking upon them so tedious a Journey, when they were like to have nothing for their Pains but meer Labour and Travel. Now all this while my Brains were so stupified with that Liquor which *Human-reason* had made me drink, that I was not sensible I had been asleep, but

but was as one in a Dream, and my Fancy was possessed with an Imagination, that I had been as far as any Pilgrim could go, but could find no such Place as the Heavenly *Jerusalem*, and therefore I believed there was none, and so I told them: But however, they would not hearken to my foolish Words, but went forwards on their Journey, and I kept on my course backwards, till I came to the Town of *Vainity*, where I took up my Lodging for a great while; till once upon a Time, being at one of the publick Shews in the Fair, I was struck with a Thunderbolt from Heaven, which had almost cost me my Life; for I was forced to keep my Chamber a whole Year upon it. Now in this Time of my Confinement, I began to think of my former Life, and the miserable condition I was in, if it should please God to take me away. This made me weep Day and Night by myself; I fasted also and prayed, and humbled myself before the Lord in secret, and vowed a Vow unto God, That if it would please God to restore me to Health again, I would undertake a Pilgrimage to Mount *Sion*, the first Opportunity that I could meet with to have Company. So God heard my Prayers, my Vows, and my Tears, and restored me again in a little Time, and I walked abroad, and soon left that wicked Town, and remembering that I had an Acquaintance or two in the Cave of *Reformation*, Men of sober Dispositions, and religious Lives, I resolved to go and see them, if perhaps I might prevail upon them to go along with me. So I went accordingly to the aforesaid Cave, and found my two Friends there, whom
I often

I often broke my Mind to about this Matter: But they put me off till we could get more Company, telling me, that it would not be long before some Pilgrims would come by, which made me long for that happy Hour, when I might hear of any Travellers that were going that Way. In the mean while I abode in the Cave, and conversed with a great many Men there, and among the rest, I prevailed on *Zealous-mind* and *Yielding*, to go along with us: for my Friend's Names were *Seek-truth* and *Weary-o'th'-World*, whom we have in our Company now. So when *Tender-conscience* came by, and was looking on the Pillar of *History*, *Seek-truth* happened to see him, and knowing by his Habit that he was a Pilgrim, he presently struck up a Bargain with him to bear him Company, and called the rest of us out of the Cave, a little way off which we overtook *Spiritual-man*, and so we all joined Company, and came along together, not one of us but *Yielding* being loth. He must needs follow the Seducer in the Town of *Vanity*, and so got a Surfeit with Excess of Wine, which killed him.

Now I saw in my Dream, that the Pilgrims by this Time were got over the *Enchanted Ground*, and entered into the Country of *Beulah*, whose Air was sweetened with all Manner of Aromatick Perfumes, which revived their drooping Spirits, grown heavy, and almost stupified, with walking over the *Enchanted Ground*. Here were Trees growing, whose Fruits never fade away, and whose Leaves are always Green. In this Place there is a perpetual Spring, the Birds always singing, the Meadows adorned with Flow-

ers,

ers, and all Things abounding that are delightful. For it lies withing Sight of *Paradise*, and the Shadow of the Cœlestial City reaches it. Here they walked and comforted themselves with the Pleasures which this goodly Land afforded; reflecting back upon the Toils and Hardships they had undergone, they solaced themselves with the Thought that they were now near their Journey's End; and, within plain View of the Cœlestial *Jerusalem*, which they had so long, and so fervently desired to see. The farther they walked, the plainer might the Glory of that Place be seen, and the more earnestly did they long to come to it. So that they spurred one another forward with comfortable Words, saying, *Come let us go up to the House of the Lord: Our Feet shall be standing in thy Courts, O Jerusalem. In the sight of Angels we will sing unto thee, O Lord, and will adore in thy holy Temple.* And as they passed along, they came to certain Vineyards, which belonged to the King, and those who had the Custody of the Vineyards, invited them in, saying, *Come in ye blessed of the Lord, and taste the Wine that rejoiceth the Heart of* *

God and Man. So the Pilgrims * *Judges ix. 13.* went into the Vineyards, and drank of the Wine thereof, which inebriated them with Love and Joy, with desire and Hope to see the King's Face; of whom the Keepers of the Vineyards told them many glorious Things, saying, That he was the fairest among ten Thousand; therefore the Virgins loved him, and ran after him, to obey

his Commands. They said also, That he was a great Lover of Pilgrims, and that he himself took once upon him to be a Pilgrim. Many more good Commendations they gave of him, which made these Men impatient till they got to the City. So they left the Vineyards, and went forward, and ran as it were for their Lives. Thus they continued running, till they came in Sight of the Gate; but in a kind of a Bottom they were stopped by a River, which was very deep, and had no Bridge to go over it.

Moreover, I saw in my Dream, that there sat there a Multitude of Men, Women, and Children, of all Nations, Tribes, and Languages, on the Banks of the River: and many were in the River. So when the Pilgrims came down to the River-side, they sat down likewise on the Bank, and began to question one another how they should get over; they also asked of some that were sitting there before them, Whether there was no other Way to go into the City? and they answered them, No. Then they were greatly perplexed in Mind, to think, how they should do to get over this River. But *Weary-of-th-World* said to his Companions, Be not discouraged because of this River, for I will venture in first, and according as it fares with me, you may act. If I get over in safety, then you may securely follow; but if I sink and perish in these deep Waters, then you have your Choice before you; do what seems good in your own Eyes. So he boldly rushes into the River, plunging himself over Head and Ears in a Moment, and they never saw him

him rise again; which did greatly dishearten the rest of the Pilgrims, and they knew not what to do, or which Way to turn themselves. Whilst they were thus disconsolate and melancholy, there came flying to them a Man in bright Cloathing, who said, Peace be unto you; let not your Hearts be troubled, because of the Man who just now entered the River, and presently sunk out of your Sight: His Name was *Weary of the World*, and his Circumstances answer his Name; for he has a long Time lain under great Discontent, because the Affairs of his Life went not smoothly on his Side; he has met with a many Crosses and Losses, Vexations, and Troubles in this World; and has been crossed in Body, Soul, and Estate; in Wife, Children, and Friends. Now all these together made him weary of the World; and he resolved to go out of it. But he suffered none of these Things for Righteousness Sake, or for the Name of Christ, but for his own Ambition, Covetousness, and Envy, which made him odious to all People that knew him; nay, he thereby put himself out of the Protection of Providence, so that nothing thrived which he took in Hand. His Corn was blasted in the Field, his Barns were burned down to the Ground, when they were filled with the Fruits of a plentiful Harvest. His Body was afflicted with many Diseases, which were occasioned by his Lusts. His Wife and Children cursed him to his Face, because of his Tyranny and Cruelty. His Friends and his Neighbours mocked and derided at his

mities; and all Things went against him. So in a Pet he took up a Resolution to leave the World, but he did it not for the Love of God; which was the Reason why you saw him sink in the Waters in this River, and rise no more. It is not enough to be weary of the world, but to be weary of Sin, is that which is acceptable in the Sight of God, and of great Price. Besides, he ought not presumptuously to have rushed into the River himself without Orders, but should have waited till the King's Pleasure was manifested to him, as you see many sitting along the River-side, and waiting for the King's Command. And now I am sent with a Message to *Tender-conscience*, to tell him it is the King's Pleasure he should come over next. So *Tender-conscience* prepared himself to obey the King's Summons, but his Heart panted, and all his Limbs trembled, to think of what was become of *Weary-o'-th'-World*, and for fear he should sink likewise. Whom when *Spiritual-man* saw in this Agony, he comforted him, bidding him be of good Cheer, saying, You are not the first, neither will you be the last that must pass through this River; all that have been before you since *Adam*, have been forced to go through this River, except *Enoch* and *Elijah*, and so must all that come after you. Death is a Debt we all owe to God and Nature, and it must be paid one Time or other, earlier or later. There is an appointed Time for all Men once to die, and after Death to come to Judgment; therefore be not afraid of that which can not be avoided.

Tender-

Tender-conscience. I am not so much afraid of Death, as of what will come after; I fear I shall never see the City of God, the Heavenly *Jerusalem*, whose glittering Walls and Turrets ravished my Eyes, when we passed through the Land of *Beulah*. I fear I am going down into a Land of Darkness, where my Feet will stumble on the dark Mountains; a Land without Light or Order, where there dwells nothing but everlasting Horror and Confusion. This is that which makes my Heart-strings ready to break, and my Knees to smite one against another. Oh, that some one would hide me till the Fury of his Anger be over-passed! Oh that he would protect me in the Secret of his Tabernacle, and shelter me under the Shadow of his Wings! For yet a little while, and the Eye that seeth me shall see me no more. And with that Word he entered the River, and finding the Waters shallow at first, he was comforted; but as he waded along, they rose up even to his Mouth and Nostrils, so that he could hardly fetch his Breath. Then he cried aloud, saying, Save me, God, for the Waters are come into my Soul. I sink in deep Mire, where there is no standing; I am come to the deep Waters, where the Floods overflow me, Make haste to deliver me, O God, make Haste to help me. O Lord, my Flesh and my Heart faileth, but God is the Strength of my Heart, and my Portion for ever. Thus cried he, and still waded on, till he came to the Middle of

the River, where he could find no Bottom, so that his Head was covered with Water; and he had sunk away, had not the shining One that invited him, came flying to his Assistance, and, catching him by the Hair of the Head, held his Head above Water till he came over toward the opposite Bank, where it grew shallower, and he began to walk with Ease, till he got safe out of the River; and when he stood on the Bank on the other Side, he leaped for Joy, finding himself so marvellous light and active, that he thought he could fly; for the Garments which he wore all the Way were very heavy, and they fell off from him in the River, so that now he was as light as a Bird.

Now I saw in my Dream, that the shining One had no sooner set him on the shallow Side of the River, but he went to the other Side, and bid *Spiritual-man*, *Zealous-mind*, *Seek-truth*, and *Convert*, follow him into the River; which they all did, whilst the shining One flew over their Heads to the other Side, where *Tender-conscience* stood encompassed by five or six Men in bright Cloathing: So the four Men waded through the River with different Circumstances; for *Spiritual-man* having been in deep Waters before, though not altogether so deep as these, had got some Skill in Swimming, and keeping his Head above Water; but poor *Convert* and *Seek-truth* were at a great Loss, when they came toward the Middle of the River where the Waters were at the deepest, so that they cried out for Help unto him that

that is able to save, and their Prayers were heard, and a Hand was reached forth, which bore them up till they came to the shallow Ground. So they walked through the Rest of the River with Ease, and came to their Brethren on the other Side; but as for *Zealous-mind*, he thought to get over safer than any of them, and therefore privately he had gathered a Bundle of Reeds, which grew by the River-side, and he rested himself on them, but when he came to the Middle of the River, the Violence of the Current carried away his Reeds, and he sunk to the Bottom, and never was seen more. So in my Dream, I asked one that stood by me, what was the Reason that he who had appeared so forward all along in his Journey, should now sink at last? and he answered me, It is not enough to be zealous and forward, but to be humble and charitable also is requisite. This Man was of a fiery Temper, and had a Zeal indeed, but it was a disorderly Zeal, not tempered with Charity and Prudence. Likewise he trusted in his own Strength, as you saw by his leaning on the Bundle of Reeds. Now this was his Pride; for had he called on God for Help, peradventure he might have been saved.

So I saw in my Dream, that the four Men, even *Tender-conscience*, *Spiritual-man*, *Seek-truth*, and *Convert*, welcomed each other to that Side of the River, and the Shining Ones welcomed them likewise; and there came a bright Cloud and covered them all, and they were carried up in the Cloud, through untracked Paths of

Air; and as they went up, the Men in bright Cloathing told them, that they had watched over them all the Way of their Pilgrimage, and had observed all their Actions, which were written down in a Book; and that they had saved them from many Dangers though unseen by them. Thus the Cloud was carried up through the boundless Orbs above, and as they went through the Skies, they saw the glorious Stars shining like Suns in the Firmament. At length, when they came near to the Heaven of Heavens, a Troop of Holy Ones came out of the City to meet them. Now the Foundations of the City were laid on the Top of the Eternal Hills; and all around about it were Fields of endless Light wherein the Saints and Angels walk: Then they came to the Place where the Ancient of Days was sitting, whose Garment was as white as Snow, and the Hair of his Head like pure Wool; his Throne was like a fiery Flame, and his Wheels as burning Fire. A fiery Stream issued and came out from before him. Thousand Thousands ministered unto him, and Ten Thousand Times Ten Thousand stood before him. Then they came up to the Gate of the City, and the Pilgrims were bid to call there; which they did accordingly, and one looked over the Gate, to whom the Men in bright Cloathing said, *These Men are come from the Valley of Destruction, these have gone through great Tribulations for the Love they bear to their King*; and they spoke to the Pilgrims to give in their Certificates, which they did, and the Certificates were presented to the King, who gave

gave Orders that the Gate should be opened unto the Pilgrims. So they entered in, and just at the Entrance, One met them, and said unto them, *Come in, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World; enter into the Joy of our Lord.* Then a Multitude of the Heavenly Host, with Harps in their Hands met them, and sung a Song which no Man understood, nor could sing but themselves, and such as are thought worthy to be admitted into that Blessed Place. So I awoke, and behold it was a DREAM.

F I N I S.



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THE
L I F E
A N D
D E A T H
O F
Mr. JOHN BUNYAN.





JOHN BUNYAN.

THE
LIFE and DEATH
OF
Mr. JOHN BUNYAN,
LATE
Preacher of the Gospel in *Bedford.*

PSALM cxii. 6.

The Righteous shall be in everlasting Remembrance.

MR. *John Bunyan* was born at *Elston*, in the County of *Bedford*, within a little Mile of that Town, of honest, but very poor Parents: His Original being so mean, that I know not in whom the Words of the great Apostle to the *Gentiles*, in his First Chapter of the Epistle to the *Corinthians*, were more fully exemplified than in Mr. *John Bunyan*.
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the Words are these: *For you see your Calling, Brethren, how that not many wise Men, after the Flesh, not many mighty, not many noble, are called; but God hath chosen the foolish Things of the World to confound the wise; and God hath chosen the weak Things of the World to confound the Things that are mighty: And base Things of the World, and Things which are despised, hath God chosen:—That no Flesh might glory in his Presence.* And this he himself was ready upon all Occasions to own, that God might have the Glory of his own Grace: For tho' his Original and Birth was but poor and despised, yet it pleased God to chuse him before many others, to be an Instrument for the bringing of many Souls unto God: and that the Grace of God that was g'ven him, may be the more exceedingly magnified, we will give some brief Account of what he was before the Grace of God appeared to him.

I have already told you, that his Parents were very mean, but they took Care to give him that Learning which was suitable to their Condition, bringing him up to Read and Write; but so great was his natural Depravity, and his Prone-ness to all Evil, that he quickly forgot both, being only wise to do Evil; but to do or learn that which was Good, or Praise-worthy, he had no Heart or Knowledge, addicting himself so much in his very Childhood to Cursing, Swearing, Lying, and Blaspheming, that he had few Equals in Wickedness; insomuch, that I remember I have heard him say, with Grief of Heart, *He was a Town Swearer*; that is to say, One that was taken
Notice

Notice of as one most notoriously wicked, by all the Town where he lived : Yer was not his Conscience feared, but would often give him such Twinges as made him very uneasy: Being also often frighted with Dreams, and terrified with Visions in the Night; fearing lest for the Sins he had committed in the Day, he should be taken away by Devils in the Night, and by them be bound down with Chains of Darknes to the Judgment of the Great Day. And these Fears were frequent with him, when he had hardly reached to the Age of Ten Years. And these Thoughts did not only attack him in the Night Season, but sometimes also in the midst of his childish Vanities, among his vain Companions : And sometimes in that Condition, Despair had taken so much hold on him, that he has wished, that either there had been no Hell, or that himself had been a Devil, supposing that the Devils were only Tormentors of others, but were not tormented themselves. And yet, when these Thoughts had left him, he followed his sinful Pleasures with all the Eagerness imaginable; as if he had never had those dismal despairing Thoughts. So that the whole Course of his Life, from his Childhood till his Marriage, was what that the Apostle describes in *Ephesians ii. 2, 3.* *According to the Course of this World, and the Spirit that now worketh in the Children of Disobedience, being filled with all Unrighteousness, and led Captive by the Devil at his Will:* As he himself expresses it, The first Ring-leader of all the Youth that kept him

him Company, in all Manner of Vice and Ungodliness.

But notwithstanding all this Wickedness of his, God did not utterly leave him, but followed him sometimes with Convictions, and sometimes with Judgments, but yet such as had in them a Mixture of Mercy: At one Time he fell into a Creek of the Sea, and then hardly escaped Drowning; and at another Time he fell out of a Boat into *Bedford* River; but there he also was preserved, though with great Difficulty: But alas! it was neither Mercy nor Judgment that could yet awaken him, for he had given up himself to the Love of Sin, and was fully resolved to go on, whatever Rubs he met with in his Way.

Yet God left not himself without a Witness in his Soul, often checking him in one Way or another; as one Day being at *Sly* with his Companions, a Voice suddenly darted from Heaven into his Soul, saying, *Wilt thou leave thy Sins, and go to Heaven, or have thy Sins, and go to Hell?* This put him into such a Consternation, that he immediately left his Sport, and looking up to Heaven, thought he saw the Lord Jesus looking down upon him, as one hotly displeased with him, and threatening him with some grievous Punishments for his ungodly Practices.

But see the Works of Satan! No sooner had this made some Impression on his Mind, but the Devil suggested to him, That he had been a great and grievous Sinner, and that it was now too late for him to look after Heaven, for Christ would
not

not forgive him, nor pardon his Transgressions. And this is no other than the Devil's usual Practice, first to draw Sinners to commit all Iniquity with Greediness, and then to persuade them there is no Hope of Mercy left, that thereby the Sinner may be prevailed with to go on in Sin. And this was the Effect that this Suggestion had upon Mr. Bunyan; who looking upon himself as one that sinned beyond the Reach of Mercy, thought within himself that he would take his Fill of Sin, it being the only Pleasure he was ever like to have. And yet these Pleasures of Sin, through the wonderful Operations of the Holy Spirit, were so often imbittered to him, that he could take but little Satisfaction in them. For, *The Labour of the natural Man or Man before Conversion doth but weary him, because he knoweth not the Way to the City of God.* Eccles. x. 15.

Once, as he was going on in the full Career of Sin, and belching out Oaths like the Madman that Solomon speaks of, who scatters abroad Firebrands, Arrows, and Death, he was reproved severely by a Woman, who was a notorious Sinner herself; who told him, *That he was the ugliest Fellow for Swearing, that ever she heard in all her Life; and that by his doing thus, he was able to spoil all the Youth in the Town, if they came into his Company.* This Reproof, coming from such a Woman, whom he knew to be very wicked and ungodly, filled him with great Shame: and wrought more with him, than many that had been given him before by those that were sober,

sober and godly: And made him wish, that he had never known what it was to be a Swearer, and even made him out of Love with it; and from that Time forward very much to refrain from it. This puts me in mind of a Story I have read in the Life of holy Mr. Perkins, who in his young Years was as great a Debauchee as any of the University of Cambridge, where he was brought up. He coming one Time through the Cut-parts of the Town, heard a Woman say to her Child that was froward and peevish, *Either hold your Tongue, or I will give you to drunken Perkins yonder.* These Words were so great a Reproof to him, finding himself made a common Bye-word among People, that it made him resolve upon a Reformation; and this by God's gracious and all-dispensing Providence, was one great Step towards his Conversion.

But to return to Mr. Bunyan: God having a Design of Grace towards him, gave him frequent Checks and Interruptions in the midst of his strongest Resolutions to go on in his Sin; sometimes scaring him with Dreams, and terrifying him with Visions, in an extraordinary Manner; verifying that of *Elibu to Job*, in the xxxiii. Chapter of that Book, and the 14th Verse, and forward: *For God speaketh once, yea, twice, yet Man perceiveth it not: In a Dream, in a Vision of the Night; when deep Sleep falleth upon Men, in slumberings upon the Bed: Then he openeth the Ears of Men, and sealeth their Instruction: That he may withdraw Man from his Purpose, and keep back his Soul from the Pit, and his*

his Life from perishing. For once he dreamed that he saw the Face of the Heavens; as it were all on Fire, and the Firmament cracking and shivering with the Noise of mighty Thunders, and that an Arch-Angel flew in the Midst of Heaven, sounding a Trumpet, and a Throne of Glory was seated in the East, whereon sat a Person in Brightness like the Morning Star. Upon which Mr. Bunyan, thinking in his Dream that it was the End of the World, fell upon his Knees, and with up-lifted Hands towards Heaven, cried out, *O Lord God have Mercy upon me! What shall I do! The Day of Judgment is come, and I am not prepared!* And then immediately he heard a Voice behind him, saying, *Repent.* And upon this he awaked, and found it was but a Dream; but surely it was a very awful Dream, and a *Memento* sent from Heaven; and it had an Effect accordingly; for upon this he grew more serious, and it remained in his Mind a considerable Time. This was a Part of God's Dealing with him, to withdraw him from his Purpose of Sinning; and to keep back his Soul from the Pit of Destruction.

At another Time he dreamed, That he was in a pleasant Place, living in Riot and Luxury, Banquetting and Feasting his Senses: Where, on a sudden, even in a Moment, a mighty Earthquake rent the Earth in sunder, and out of the wide and dreadful Gap came bloody and amazing Flames, and in those Flames the Figures of Men tossed up in Globes of Fire, and falling down again, with horrid Shrieks and Cries,

Cries and Execrations ; whilst some Devils that were mingled with them, laughed aloud at their Torments. And whilst he stood trembling at this affrighted Vision, he thought the Earth shook under him, and a Circle of Flame inclosed him : But when he thought himself just at the Point of Perishing, One in white shining Raiment descended, and plucked him out of that dreadful Place, whilst the Devils cried after him, to leave him with them, that he might receive the just Punishment his Sins had deserved ; yet he escaped the Danger. He was extremely affrighted with this Dream, and not a little glad he found it to be but a Dream ; though indeed it was a great deal more, for it was the secret Working of the Almighty upon his Spirit, to draw him from his Sins, although he was ignorant of Christ, and so wedded unto Sport and Play, that he could not leave it.

But in a little Time after he fell into the Company of a poor Man, that made Profession of Religion, whose Discourse of Religion, and of the Scriptures, so affected Mr. *Bunyan*, that he betook himself to Reading the Bible, especially the Historical Part thereof ; but was yet ignorant both of the Corruption and Depravity of his Nature, and by a necessary Consequence, of the Want and Worth of Jesus Christ to save him.

However, this produced outward Reformation both in his Words and Life ; and he now was fallen into a kind of Legal Religion, working for Life, and making up a Righteousness for himself

himself thereby; so that while he thought he kept the Commandments he had Comfort; but when at some Times he broke any of them his Conscience was full of Guilt and Trouble: But then upon his Sorrow and Repentance, he healed himself again, and thought thereby he had made God amends and all was well.

And thus he continued for some Time, very near a Year; his Neighbours all that Time taking him for a very good Man, and wondering at his Reformation. Though indeed all that Time he was as far from the Way of Life as when he was the most prophane; though, as himself phrases it, his Change of Life and Manners was as remarkable, as for *Tom of Bedlam* to become a sober Man.

And now those that spoke ill of him before, began to praise and commend him, both to his Face and behind his Back; which, notwithstanding his Reformation, puffed him up with Pride, and filled him with Hypocrisy. He had been mightily addicted to Ringing, and for all his Reformation, was very unwilling to leave it: But his Conscience beginning to be tender, he thought the Practice thereof to be but vain, and so forced himself to leave it, yet could not keep his Mind from hankering after it: And therefore would not ring. But then he was surprised with Fears, that possibly one of the Bells might fall and kill him, and then he durst no longer go into the Steeple, but would stand at the Door; and even there he was afraid lest the Steeple itself should fall upon him. This
both

but shewed continual Conviction, and that yet the Love of Pleasures still remained, and his corrupt Affections were unmortified. Dancing was also another Thing in which he much delighted, and he found it a hard thing to relinquish that also; and it was near a Year's Time before he could leave it off.

But, alas! this was but the lopping off the Branches of Sin, whilst the Root of Unregeneracy remained: This was but building upon the old Foundation, which must all be overturned, where God intends to carry on his Work in truth. But it pleased God, in his wonderful Wisdom and Goodness, to let him pass through these Things, that he might the better know how to direct those poor wandering Souls that would be afterwards in such a State, which in itself indeed is very dangerous; *For no Sort of Sinners are in a more desperate Condition, than those that are pure in their own Eyes, and yet are not cleansed from their Filthiness,* Prov. xxx. 12.

Not long after, the Providence of God so ordered it, that Mr. Bunyan went to Bedford to work upon his Calling, and happened there to hear three or four poor Women, who where sitting in the Sun, discoursing together about the Things of God, which caused him to draw near to them, for he was by this Time himself become a mighty Talker of Religion: But when he had heard them a-while, as himself confessed, he heard indeed, but he understood not, for they spoke of Things above his Reach; discoursing

discourſing of the New Birth, and the Work of God on their Hearts, and how they were convinced of their miſerable State by Nature: They talked, How God had viſited their Souls with his Love in the Lord Jeſus, and with what Words and Promiſes they had been reſreſhed, comforted, ſupported againſt the Temptations of the Devil: They alſo reaſoned of the Suggeſtions and Temptations of the Evil One in particular, and told each other by which they had been afflicted, and how they were borne up under his Affaults. He heard them likewiſe diſcourſe of the Wretchedneſs of their own Hearts, and of their Unbelief; and of contemning and abhorring their own Righteouſneſs, as filthy, and inſufficient to do them any Good. And all this appeared to him to be ſpoken with ſuch an Air of Joy, and Pleaſantneſs of Scripture Language, and with ſuch an Appearance of Grace in all they ſaid, that they ſeemed to him, as if they had found a new World, as if they were People that dwelt alone, and were not to be reckoned among their Neighbours.

It was upon this Diſcourſe of theirs, that he began to feel ſome unuſual Agitations in his own Heart, and to be conſcious to himſelf, that his own Condition was not ſo good as he had thought it to be; becauſe in all his Thoughts about Religion and Salvation, the New Birth never entered into his Mind; but he found it was a Thing he was wholly a Stranger to, and unacquainted with: Nor did he ever know the Comfort of a Word or Promiſe,

ever known the Comfort of a Word or Promise, nor the Deceitfulness and Treachery of his own wicked Heart: And as for secret Thoughts, he had never taken any Notice of them: nor did he at all understand what Satan's Temptations were, or how they were to be withstood, or resisted.

But however, this Discourse of these good Women mightily affected him, and made him very desirous to hear farther of these Things: And therefore he made it his Business to be going often into the Company of those People, for God hath touched his Heart by their Discourse, and he could not stay away. And so intent was his Mind upon the Knowledge of these Things, that his Heart was like the Horse-leech at the Vein, still cried out, *Give, Give*, Prov. xxx. 15. And now nothing but the Revelation of the Mystery of Faith in his own Heart could satisfy him: For his whole Soul was then so fixed on Eternity, and the Things of the Kingdom of God, so far as he knew, that neither Pleasures nor Profits, Persuasions, nor Threats, could make him let go his Hold: Inasmuch, that I have heard him say, That it would then have been as difficult at that Time, to have taken his Mind from Heaven to Earth, as he has found it often since, to get it from Earth to Heaven.

But after Divine Grace had been thus kindled in his Heart, the Devil strove hard, by diverse Winds of Temptations, to blow it out again: Causing himself to make several Objections against

against himself; as, *That he was cast away, and one that had no Faith, and never could have any, because he was not elected.*

One Thing also, that was likewise a great Stumbling-block to him, was, That the Devil was let loose at this Time in a sort of People that called themselves *Ranters*; and indeed they deserved that Name, giving up themselves to those filthy Uncleanesses that ought not to be named among Christians; notwithstanding which, they wrote several Books that were highly in Esteem among those who were old Professors. And among those that became *Ranters*, was that poor Man before spoken of, who had been all along Mr. *Bunyan's* intimate Companion; this Man turned one of the worst and vilest of these People, living in all Manner of Filthiness; denying there was either God, Angel, or Spirit, and laughing at all Exhortations to Sobriety; and when Mr. *Bunyan* rebuked him for it, he would laugh the more, and pretend that he had gone through all Religions, and could never alight on the right till then; persuading him also to be of the same Opinion with him, and a Companion of his Wickedness. But God designed to make him a chosen Vessel of Honour, and an Instrument for the carrying on the Purposes of his own Glory, begat in his Heart so great an Aversion to, and loathing of those cursed Principles, that he quite left his Company, and became a greater Stranger to him afterwards, than he had been a Familiar to before. But because several old Professors (as has been already said) seemed

and to approve of their Books, Mr. Bunyan ventured to read some of them; but not being able (as he said) to make a Judgment of them, he addressed himself to God in the following Words: *O Lord, I am a Fool, and not able to know the Truth from Error; Lord, leave me not to my own Blindness, either to approve or condemn this Doctrine: If it be of God, let me not despise it: if it be of the Devil, let me not embrace it. Lord, I lay my Soul in this Matter only at thy Foot; let me not be deceived, I humbly beseech thee.* I could not forbear inserting this Passage (which I have transcribed out of his Book called *Grace Abounding*) because it shews at once both the great Sincerity, and Tenderness, and deep Humility of this holy Man, and of what an excellent Spirit he was.

But these Peoples Errors, and much more their wicked Practices, endeared God's Word to him exceedingly; so that now he began to look upon the Bible with new Eyes, as it were, and to read so as he never read before: At first he only took Pleasure in reading the Historical Part; but now the Epistles of *Paul* were sweet and pleasant to him. Yea, so much Sweetness did he find therein, that he was scarcely ever absent (when he had an opportunity) from Reading of it, or meditating on it, still crying out to God, That he might know the Truth and Way to Life and Glory.

But he was along Time troubled with very sore Temptations, as I said before; and three Things there were that the Tempter made Use of

to try him: One great Thing was the questioning of his Faith, having frequently such Thoughts as these injected into his Mind: *How if you want Faith?* And *how can you tell that you have Faith!* This put him to great Perplexities: He knew not that he had it: and yet without it he saw he was like to perish for ever. So that tho' at first he was willing to overlook it, yet considering of how great Moment it was for him to be satisfied therein, he was willing to put himself upon the Trial, whether he had Faith or no. But while he was considering how he should make a satisfactory Trial of this Matter, the Tempter sought again to take Advantage upon him, coming in with this Delusion, *That there was no Way for him to try whether he had Faith, but by trying to work some Miracle:* Nor wanted he Scripture to back it; for as he perverted the Scriptures when he tempted our Blessed Lord, so did he also the Words of our Blessed Saviour, in tempting this his Servant; urging, *Matthew xvii. 20. If ye have Faith as a Grain of Mustard seed, ye shall say unto this Mountain, Remove hence to yonder Place, and it shall remove, and nothing shall be impossible to you.* The Temptations proceeded so far, that one Day Mr. Bunyan, being between *Elstow* and *Bedford*, (The Temptation being then hot upon him, to try his Faith by doing some Miracle) he was about to say to some Puddles that were then in the Horse-pond, *Be dry!* And as he was going to speak, this Thought came into his Mind, *Pray first*, that God would make you able, and when he was

about to Pray, he had some secret Impulse that prevailed with him not to put his Faith upon that Trial; and so he continued for some Time at a great Loss, not knowing whither he had Faith or not.

Another Temptation with which he was assaulted, was, *Whether or no he was Elected*: And this Temptation was strengthened with this Scripture, *It is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy*, Rom. ix. 16. For by this Scripture he evidently saw, That unless God had chosen him to be a Vessel of Grace, that all he could do would be ineffectual, for the obtaining of Salvation. And therefore this was continually in his Mind, *How can you tell that you are Elected? And what if you should not?* And these Questions seemed so hard, and to be of that Weight, that he knew not how to answer them. But there is nothing too hard for Divine Grace to overcome: For one Day, just as his Hope was giving up the Ghost, and that he was at the utmost point of Despair, the following Sentence was darted into his Soul, as if it had been immediately from Heaven; and fell with great Weight: upon his Spirit, *Look at the Generation of Old, and see, did ever any trust in God, and was confounded?* This gave him mighty Encouragement in that Case, and was thus expounded to him: *Begin at the Beginning of Genesis, and read, to the End of the Revelations, and see if you can find there was any that ever trusted in God, and was confounded. And if none that trusted in God ever*
mis-

miscarried, then your Duty is to trust to God, and not to concern yourself about Election, which is a secret Thing.

Another Temptation that violently assaulted him, was ; *How if the Day of Grace should be past and gone ?* And to aggravate this, the Tempter suggested to him; That the good People in Bedford (before named) being converted already, they were all that God would save in those Parts, and therefore he was come too late, for they had got the Blessing before him. This was a very cutting Thing to him, for he verily thought it might be so: And those Thoughts made him wander up and down in the Bitterness of his Spirit, bemoaning his sad Condition, and crying out, *O that I had turned sooner ! O how have I trifled away my Time, till Heaven and my Soul are lost.* But after he had passed many Days in this disconsolate State, it pleased the Father of Mercies to shine upon his Soul, by that blessed Word, *Luke xiv. 23, 24. Campel them to come in, that my House may be filled. AND YET THERE IS ROOM.* The last Words gave him abundant Consolation, and were a full Answer to Satan's Suggestions, *That the Day of Grace was past.*

But this Holy Man had been a great Sinner, which he always aggravated against himself on all Occasions ; reckoning up, like *Paul*, his own Vileness before his Conversion : *I was mad against the Saints*, says that blessed Apostle in one Place ; and in another, *I persecuted the Church of God.* So in the like Manner our worthy Mr. Bunyan, cried out of himself, *I was a Town-Sinner ; I was the vilest*

wilest in the Country, a Jerusalem Sinner; murdering the Son of God afresh, by my ungodly Deeds, and putting him to open Shame. This I say, made him undergo many of the Buffetings of Satan, and the Hiding of God's Countenance for Months and Years together, still mourning as a Dove, and Chattering as a Crow. And yet in this also, behold the Wisdom and Goodness of God: For by these Things Men live, and in all these Things was the Life of his Spirit. God wonderfully fitted him by all these Temptations, to be a Support to many others that laboured under those or other Temptations. For by this Means he was one that knew how to speak a Word in Season to the weary and fainting Soul, administering to others those Comforts wherewith he himself had been comforted of God.

But to return where we left off, even to his Temptations: He was mightily buffeted by the Enemy of Souls, about effectual Calling; for that being one of the Links of that Golden Chain of Salvation, mentioned by the Apostle in the ixth. of the *Romans*, *If that be left out, the whole Chain was broken*: This made him pant, and breath, and cry, with all the Longing of an enamoured Soul to Christ, to call him; for then he saw such a Beauty in a converted and called State, that he could not be contented without it: And I have heard him affirm, that at that Time, had he had the whole World, it had all gone; yea, Ten Thousand Worlds, could he have purchased the Blessing of a called and converted State with them!

For

For such were the only lovely Persons in his Eyes. But that Word of Christ, *Mark iii. 13.* stood like a Brazen Wall against him, to shut him out from all the Hopes of Happiness: His Words were these: *He (Christ) went up into a Mountain, and CALLED to him WHOM HE WOULD.* This Word made him faint and fear, and yet it kindled a fire in his Soul: That which made him fear was, lest Christ should have no liking to him, for HE CALLED WHOM HE WOULD. And God was pleased to let him lie many Months in that Condition; and then he gave him Comfort, by that Word in *Joel iii. 21.* *I will cleanse their Blood that I have not cleansed.* Encouraging him thereby still to wait upon God; and tho' he was not already, yet he might still be called.

About this Time he began to make his Condition known to those Poor People, whose Discourse had been the first Occasion of his real Conversion: When they had heard him, they told Mr. Gifford, who was the worthy Pastor of that Church, who was himself willing to be well persuaded of him, and he invited him to his own House, where he heard him converse with others about the Dealings of God with their Souls: From which he still received further Convictions, and saw more of the Deceitfulness of his own Heart.

After this, a very great Storm of Temptation fell upon him, whereof he had some Warning before, from that Scripture following of him, *Simon, Simon, when thou art converted, strengthen thy*

thy Brethren; although then he understood not the Meaning of it. This Temptation was a Flood of blasphemous Thoughts poured in upon him, inasmuch that he questioned the very Being of God, and of his beloved Son, doubting whether there was at all in Truth, a God or Christ, and whether the Holy Scriptures were not rather cunningly devised Fables, than the pure Word of God.

The Tempter also assaulted him with this, *How can you tell but the Turks may have as good a Scripture, to prove their Mahomet the Saviour, as we have to prove that our Jesus is?* With many the like blasphemous Suggestions.

Under this sore Affliction and Desertion, he went a great While: But when God's Time to comfort him was come, he heard one preach a Sermon on Canticles iv. 1. *Behold thou art fair, my Love, behold thou art fair.* But at that Time the Minister made these two Words, *My Love*, the Subject of his Sermon; From which, after he had a little opened the Text, he observed these several Conclusions:

1. That the Church, and so every sacred Soul, is Christ's Love, when loveless.
2. Christ's Love without a Cause.
3. Christ's Love when hated of the World.
4. Christ's Love when under Temptation and Desertion.
5. Christ's Love from first to last.

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The Sermon (though very excellent) was nothing to him: But that which most affected him, was the Application of the fourth Particular, which was, *If it be so, that the saved Soul, is Christ's Love, when under Temptations, and under Desertion, then poor tempted Soul, when thou art assaulted and afflicted with Temptation, and the Hidings of God's Face, yet still think on these two Words, My Love.* And as he was going Home, these Words came into his Thoughts again, insomuch that he said in his Heart, *What shall I get by thinking on these Words?* And this Thought had no sooner past, but these Words began to kindle on his Spirit, *Thou art my Love, Thou art my Love*, twenty Times together; and still as they ran in his Mind, they grew stronger and warmer; and began a little to revive him: But Being still between Hope and Fear, he said in his Heart, *But is it true? But is it true?* ingeminating the Words. At which that Sentence darted into his Mind, *He wist not that it was true that was done unto him of the Angel, Acts xii. 6.* And then he began to give Place to the Word which made this joyful Sound within his Soul: *Thou art my Love, Thou art my Love, and nothing shall separate thee from my Love.*

Many more were his Temptations at sundry Times, and on divers Occasions, but God delivered him out of them all, and at last set his Feet in a large Place, filling his Soul with Joy and Gladness.

About the Year 1653 he was baptized, and admitted a Member of the Church at Bedford; who having had Experience of the Grace of

God that was in him, and how eminently God had fitted him for the Work of the Ministry, he was earnestly desired by the Congregation, to communicate to them those Spiritual Gifts with which God had blessed him. He at first very modestly excused himself, out of a Sense of his *own Weakness and Inability*; but being further pressed unto it by them, he consented: But tho' his Bashfulness, did at first decline a publick Assembly, and dispensed his Gift only in private among Friends; but it was with so much Life and Power, and so exceedingly to their Edification, that they could not but give Thanks to the Father of Mercies, for the great Grace he had bestowed upon them.

After this, when some of the Congregation were sent forth into the Country to teach, they desired Mr. *Bunyan* to go along with them, which accordingly he did; and by their Persuasions, did exercise his Gift (but still privately) among the good People where he came: Which they also received, with Rejoicing at the Mercy of God shewed toward him, professing their Souls greatly edified thereby.

Some Time after which, he was by solemn Prayer to the Lord, and Fasting, more particularly called forth, and set apart for the more publick Preaching of the Word of God; which he entered upon with great Fear and Trembling, and with a deep Sense of his own Unworthiness: And God was pleased to bless and prosper the Work of his Hand, so that many Souls were every where brought to lay hold upon the Lord Jesus,

by believing, and to the receiving of the Truth in the Love thereof, through his Ministry, to the Praise and Glory of God's Grace.

One remarkable instance I cannot omit, and that's, That being to preach in a Church in a Country Village (before the Restoration of King Charles) in *Cambridgeshire*, and the People being gather'd together in the Church-yard, a *Cambridge* Scholar, and none of the soberest of them neither, enquired what the Meaning of that Concourse of People was (it being upon a Week-Day; and being told one *Bunyan*, a Tinker, was to Preach there, he gave a Boy Two pence to hold his Horse, saying, he was resolved to hear the Tinker prate. And so he went into the Church to hear him. But God met him there by his Ministry, so that he came out much changed, and would, by his Good-will, hear none but the Tinker for a long time after, he himself becoming a very eminent Preacher in that County afterwards. This Story I know to be true, having many Times discoursed with the Man, and therefore I could not but set it down as a singular Instance of the Power of God, that accompanied his Ministry.

But a powerful Ministry, being the greatest Enemy to the Devil's Kingdom, as that which plucks his Vassals out of the very Jaws of Hell, no wonder that he rallied all his Force against Mr. *Bunyan*; for he having Preached the Gospel about Five Years, was apprehended at a Meeting, and carried before a Justice of Peace, who committed him to Prison, though he offered

Security for his appearing at the next Sessions; his Reason for it being, because his Security would not consent to being bound up that he should Preach no more to the People.

At the Sessions he was indicted for an Upholder and Maintainer of Unlawful Assemblies and Conventicles, and for not conforming to the Church of England. Mr. *Bunyan* was a Man of a free and open Spirit, and would not dissemble to save himself, especially in his Master's Cause, and therefore frankly owned his being at a Meeting, and Preaching to the People; and that he was a Dissenter from the Established Worship, acknowledging (as the Apostle *Paul* had done before him) *That after the Way which they called Heresy, so worshipped he the God of his Fathers.* The Justices took this open and plain Dealing with them, for a Confession of the Indictment, and sentenced him to perpetual Banishment, because he refused to conform, in Pursuance of an Act made by the then Parliament. Upon which he was again committed to Prison, where, tho' his Sentence of Banishment was never executed upon him, yet he was kept in Prison for Twelve Years together, bearing that tedious Imprisonment in an uncomfortable and close Prison, and sometimes under cruel and oppressive Goalers, with that Christian Patience and Presence of Mind, as became a Minister of Jesus Christ, and such a Cause as he was engaged in, and suffered for. But tho' his Enemies stirred up thereto were very many, yet where they with-held by a Divine Power from executing the Sentence of his Banishment:

nishment: For God had other Work for him to do in *England*: And then his Bonds and Imprisonment, through the over-ruling Providence of that God, who is both wonderful in his Counsel, and excellent in Working, tending much to the Furtherance of the Gospel; and by his Suffering here, he confirmed and sealed the Truth, which before he had Preached.

It was by making him a Visit in Prison, that I first saw him, and became acquainted with him; and I must profess, I could not but look upon him to be a Man of an excellent Spirit, zealous for his Master's Honour, and cheerfully committing all his own Concernments unto God's Disposal. When I was there, there was above Three score Dissenters besides himself there, taken but a little before, at a Religious Meeting at *Kaistae* in the County of *Bedford*; besides two eminent, Dissenting Ministers, to wit, Mr. *Wheeler*, and Mr. *Dun*, (both very well known in *Bedfordshire*, though long since with God;) by which Means the Prison was very much crouded. Yet in the midst of all that Hurry, which so many New-Commers occasioned, I have heard Mr. *Bunyan* both Preach and Pray with that mighty Spirit of Faith, and Plethory of Divine Assistance, that has made me stand and wonder.

Nor did he, while he was in Prison, spend his Time in a supine and careless Manner, or eat the Bread of Idleness; for there I have been Witness that his own Hands have ministered to his, and to his Families Necessities, making many Hundred Gross of long Tagged Thread Laces,

to fill up the Vacancies of his Time, which he had learned for that Purpose, since he had been in Prison. There also I surveyed his Library, the least, and yet best that ever I saw, consisting only of two Books, a Bible, and the Book of Martyrs. And during his Imprisonment (since I have spoke of his Library) he writ several excellent and useful Treatises; particularly, *The Holy City; Christian Behaviour; The Resurrection of the Dead; and Grace abounding to the chief of Sinners;* with several others.

I cannot leave the Subject of his Imprisonment, till I have given the Reader a Taste of some of his Experience there. He professed he never had so great an Interest in all his Life, into the Word of God as then. Those Scriptures that he saw nothing in before, were then in Prison made to shine upon him. Jesus Christ also was never more real and apparent to him, than then: For there, said he, *I have seen him and felt him indeed: And that Word, 2 Pet. i. 16. We have not preached unto you cunningly devised Fables,* was a blessed Word unto him there. He has sometimes been so carried up above all Fears and Temptations, that he has been able to laugh at Destruction, and to fear neither the Horse nor his Rider. There it was that God gave him sweet and precious Sights of the Forgiveness of his Sins, and of his being with Jesus in another World. Yea, here it was that he found, upon every Temptation, that God stood by him, and rebuked the Tempter.

But notwithstanding all this, he found he was a Man compassed with Infirmities, and that a

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Concernment for his poor Wife and Children, would now and then be thrusting in the Parting from whom, would be to him like the pulling off the Flesh from his Bones; for he was both a loving and tender Husband, and an indulgent Father, perhaps somewhat to a Fault; and the many Miseries, Hardships and Wants that his poor Family was like to meet withal, if he should be taken from them, would often come into his Mind, especially his Daughter, who was blind, which lay nearer his Heart than all the rest: And the Thoughts of her enduring Hardship, would at some times be almost ready to break his Heart: But he found God gracious to him, even in this Particular also, greatly supporting him, by these two Scriptures, *Jer. xxxix. 11. xv. 11. Leave thy fatherless Children, I will preserve them alive: And let thy Widows trust in me: The Lord said, Verily it shall go well with thy Remnant: Verily I will cause the Enemy to intreat thee well in the Time of Evil.*

After this blessed Man had suffered Twelve Years Imprisonment, for the Testimony of a good Conscience, and stopt the Mouths of his greatest Enemies, by his holy, harmless, and inoffensive Conversation, it pleased God to stir up the Heart of Dr. Barlow, Bishop of *Lincoln*, to be a Means of his Deliverance; which I mention to this Bishop's Honour.

After his being at Liberty, he made it a great Part of his Business, to visit the Saints of God abroad, paying his Christian Acknowledgments to them, especially such whose Hearts God had drawn forth to support him under his Sufferings
 Preaching,

Preached the Gospel wherever he came, and exhorting all, not to be afraid nor ashamed of taking up the Cross of Christ, or to forsake the Assembling of themselves together, though the Laws were against it, as knowing that God ought to be obeyed before man. And for such as were under Sufferings upon that Score, he made it his particular Care to get and send Relief to them. He also took great Care to visit the Sick, and to support them both externally and internally, according to their Wants, and his Ability. And God so blessed his Ministry, and accompanied it with his special Presence, that many Souls were brought to the Acknowledgment of the Truth, as it is in Jesus.

He was also very ready and successful in reconciling the Differences that were among God's People, where-ever he found them; and by that Means often saved many Families from Ruin; being an Ambassador of Peace in every Respect.

He would frequently look back upon former Deliverances, and blessed God; of which some were exceeding remarkable, and none more so, than that which I am now going to relate. Being a Soldier in the Parliament's Army, at the Siege of *Leicester*, in 1645, he was drawn out to stand Centinel, but another Soldier voluntarily desired to go in his room; which Mr. *Bunyan* consented to, he went; and, as he stood Centinel there, was shot into the Head with a Musket-Bullet, and died. This was a Deliverance that Mr. *Bunyan* would often mention, but never without Thanksgiving to God.

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He was a Man of a piercing Judgment, and had a great Insight into Things; as appeared in the late Reign, when *Liberty of Conscience* was so unexpectedly given by King *James II.* to Dissenters of all Persuasions. He saw it was not out of Kindness to Dissenters, that they were so suddenly set at Liberty, and freed from the hard Persecutions that had so long lain so heavily upon them. He acknowledged, That *Liberty of Conscience* was good, and was every Man's Birth-Right, by a Divine Charter; but he could not believe it was then given out of a good End: and that the bright Sunshine of the present Liberty, was but to introduce a black Cloud of Slavery upon us, when once the Designs then laying, were ripe for Execution; and therefore exhorted his Congregation at *Bedford*, and others also, to make use of the *Ninevites* Remedy, to avert the impending Storm.

It was his constant Practice, when he had his Liberty, to come up once a Year to *London*, and to Preach in several Places there; but more particularly in *Southwark*, near the *Faulcon*; and his Labours met with a general Acceptance from all his Auditors. And from *London* he used to ride his Circuit in the Country, visiting the Saints, and strengthening their Hands, in the Ways of God.

In his Family he kept up a daily and constant Course of Prayer, Reading and Exhortation; instructing his Children; and exhorting them to walk the Ways of God. He had the Blessing that *Agar* prayed for, *Neither Poverty nor Riches*; But God always gave him Food convenient. I once told him of a Gentleman
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in *London*, a wealthy Citizen, that would take his Son *Joseph* Apprentice without Money, which might be a great Means to advance him: but he replied to me, *God did not send him to advance his Family, but to preach the Gospel.*

The last Act of his Life was a *Labour of Love and Charity*: For a young Gentleman, who was *Mr. Banyan's* Neighbour, having fallen into the Displeasure of his Father, he desired *Mr. Banyan* to be the Instrument of making up the Breach, which he both undertook, and happily effected. But in his Return to *London*, being overtaken with excessive Rains, and coming to his Lodgings very wet, (which was at *Mr. Straddock's*, a Grocer, at the *Star* upon *Snow-Hill*) he fell sick of a violent Fever, which he bore with much Constancy and Patience, resigned himself up to the Will of God, and desiring to be dissolved, that he might be with *Christ*: looking upon Life as a Delay of that Blessedness which his Soul was aspiring to, and thirsting after: And in this holy longing Frame of Spirit, after a Sicknes of Ten Days, he breathed out his Soul into the Hands of his Blessed Redeemer, following his happy Pilgrim from the City of *Destruction* to the Heavenly *Jerusalem*.

A Short
E L E G Y

In Memory of

Mr. JOHN BUNYAN,

Who departed this Life August 17th, 1688,
and in the 59th Year of his Age.

Written by a Friend of his, &c.

THE Pilgrim travelling the World's vast Stage,
At last does end his weary Pilgrimage:
He now in pleasant Valleys does sit down,
And for his Toil receives a glorious Crown:
The Storms are past, the Terrors pass'd all,
Which in his Way did so affrighting fall.
He grieves not, sighs no more, his Race is run
Successfully, that war so well begun.
You'll say, He's dead: Alas, he cannot die;
He's only chang'd to immortality:
Weep not for him who has no Cause of Tears:
Hush then your Sighs, and calm your endless Fears.

A Short Elegy, &c.

*If any Thing in Love to him is meant,
Tread his last Steps and your own Sins repent.
If Knowledge of Things here at all remains,
Beyond the grave to please him for his Pains
And Sufferings in this World, then live upright,
And that will be to him a grateful Sight.
Run such a Race, as you again may meet,
And find your Conversation far more sweet,
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The purest Essence of Eternal Bliss.*



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